Preface: These notes are providing free of charge for the ministry of the Word of God. All Old Testament quotes are from AV. All New Testament quotes are from GUV. GUV is Grammar Uses Version by Gary Gallant. This translation was from 30 years of dedication. The source of this translation is from BYZ (Majority Text). A better understanding of the typing skills to highlight the grammar nuances: the underline is to show the main thought of the writer. The **bold** is to show the first word in the sentence for emphasis. The *italics* are to show word or words that are not in the Greek text but added for better reading. The word or words in (bracket) are prepositions in the Greek text. The designation of God, Christ or the Holy Spirit, the pronouns will be capitalized. Since Greek is a participle loving language, this translation will give only one use, but in the notes, other translations are mentioned to supply other possible uses. In the notes, the word or words of study are in **bold**. For the sake of ease with English readers, the notes use the past tense, but in the Greek it is referred to the Aorist tense.

Nouns and adjectives: nominatives are subjects of the verbs; **genitives** are possessions of other nouns; **datives** are indirect objects of the verb; and **accusatives** are direct objects. This is **normal** interpretations with these, but there are exceptions as in all other languages.

Second person personal pronoun:

You (σέ, se)	**Singular**	**Plural**
Subject	thou	ye
Possession	thy	your
Direct Object	thee	you

Verbs:

The Greek grammar does have six tenses: Present (is doing); Imperfect (was doing); Aorist which in the notes: Past (did); Perfect (have done); Pluperfect (have had done); and Future (will do).

There are six modes: Indicative (normal); Participle (present: doing; aorist: having done; there is also future and perfect); Infinitive (present: to be doing; aorist: to have done); Imperative (present: keep doing or stop doing; aorist: (do or do not); Subjunctive (present: might be doing; aorist: may do); Optative (may do with wishful thinking).

There are three voices: Active, Middle and Passive.

Since Greek is a participle loving language, it is good to understand the syntax of the uses. Check out the chart for the participles and infinitives below:

PARTICIPLES

Time	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	**while**: present tense, or **after**: aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, … he became hungry'
Means (Instrument)	Indicates the means by which the action of the	'by means of'	Pres: Acts 9:22 'Paul confounded … by proving

	main verb is accomplished. (Defines, explains, or makes more explicit the action of the main verb.) Answers 'How?'		[Jesus] was the Christ' Aor: 1 Pet 5:6-7 'humble your-selves…by casting…your cares'
Manner		**by**	
Condition	Implies a condition on which the fulfillment of the idea indicated by the main verb depends. Roughly equivalent to 3rd class conditional.	'**if**'	Pres: Matt 21:22 'ask in prayer... if you believe, you will receive' Aor: Luke 9:25 'what profit… if he should gain the whole world'
Purpose (Telic)	Indicates the purpose of action of finite verb. (Emphasizes intention or design of main verb.) Simple '-ing' translation misses the meaning. Answers 'For what reason?'	**'in order to'** or 'with the purpose of'	Fut: Matt 27:49 'Let us see whether Elijah will come in order to save him' Pres: Luke 10:25 'a lawyer stood up in order to test him'
Result	Indicates the actual outcome or result of the action of the main verb, either by simultaneous implication or	'**with the result of'**	John 5:18 'with the result of making himself equal with God' - implication Eph 2:15 'with the result of making peace' - real

	by subsequent real result.		
Cause	Indicates the 'cause', 'reason', or 'ground' of the action of the finite verb. Answers 'Why?'	**'because'**	John 4:6 'because Jesus was wearied … was sitting'
Concession	Implies that the state or action of the main verb is true in spite of the state or action of the participle.	'**although**'	1 Pet 1:8 'although you have not seen him, you love him' Eph 2:1 'although you were dead' Rom 1:21 'although they knew God, they did not honor him as God'
Attendant Circumstance (Some books may classify as Circumstantial Participle')	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Translated as a finite verb, connected to main verb with '**and**'. It derives its mood semantically from the main verb.	Matt. 2:13, 14 'Rise and take the child' Matt. 9:13 'Go and learn' Luke 5:11 'they left everything and followed him'
Periphrastic Participle	An anarthrous participle used with a verb of **being** to form a finite verbal idea. A roundabout way of saying what could be expressed by a	Completes the thought of another verb.	Colossians 1:6 'it is bearing fruit' Matt. 7:29 'he was teaching them'

	single finite verb.		
Indirect Discourse	Indirect discourse; reporting what someone said (or perceived) by changing the words of the original into the words of the reporter, or for grammatical inclusion into a larger clause.	A verb of saying (or sometimes thinking) can be used with a participle with basically the same meaning.	Acts 7:12 'Jacob heard **that** there was grain in Egypt' 2 John 7 'confessing **that** Jesus Christ has come in the flesh'
Adjectival Participle	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Really a substantival participle used to enunciate the logical (not grammatical) subject at the beginning of the sentence, and that subject is taken up later by a pronoun in the case required by the syntax. (i.e. 'nominativus pendens')	John 7:38 'the one who believes in me … rivers will flow out of his belly' Rev. 3:21 'the one who conquers, to him I will give to sit'
Redundant (**Appositiona**l)			
Absolute **Genitive Absolute** / **Nominative Absolute**	The construction is unconnected with the rest of the sentence (i.e. logical subject of the genitive		Matt. 9:18 'while he was saying these things, … a certain ruler came' Acts 13:2 'while they were worshiping the

	participle is different than the subject of the finite verb). The participle is always adverbial and usually translated as a temporal participle.		Lord… the Holy Spirit said'
Imperatival	The participle may function as an independent imperative. Translated as an imperative verb.		Rom. 12:9 'hate the evil, cleave to the good'
As **Indicative**	Standing alone in a declarative sentence as the only verb in the clause. Translated as an indicative verb.		Rev. 1: 6 'he had in his right hand'
Time	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	**while**: present tense, or **after**: aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, … he became hungry'
INFINITIVES			
Complementary	The infinitive is used to complete the verbal idea of certain finite verbs. (Certain verbs require a complementary	Simple infinitive, translated by 'to'.	Mark 10:26 'who is able <u>to be saved</u>?' 1 John 4:11 'we also ought to love one another'

	infinitive to complete their verbal idea.)		
Purpose	The infinitive is used to indicate the 'purpose' or 'goal' of its controlling verb. Emphasis is on 'intended result', (which may or may not actually occur).	'in order that' (A simple "to" translation usually works here.)	Matt. 2:2 'we have come in order to worship him' Matt. 27:31 'they led him away in order to crucify him'
Result	The infinitive is used to indicate the outcome produced by the controlling verb. Emphasis of 'result' is on 'effect', which may or may not have been intended.	'so that', 'so as to', 'with the result that' (A simple "to" translation would be mis-leading here.)	Luke 5:7 'they filled both the boats so that they began to sink'
Causal	The infinitive is used to indicate reason for action of controlling verb. Looks back at the reason for an action, whereas Purpose Inf. looks forward to intended result.	'because'	Luke 8:6 'it withered away, because it had no moisture.' James 4:2 'you do not have because you do not ask'
Time	The infinitive is used to indicate a temporal relationship between its action and the action of the controlling verb.	1) 'after' 2) 'while', 'when', 'as' 3) 'before'	1) Matt. 26:32 'after I have been raised, I will go before you' 2) Matt. 13:4 'while he was sowing, some (seeds) fell on the road' 3) Matt. 6:8 'Father

			knows...before you ask'
Subject	The infinitive or infinitive phrase functioning as subject of finite verb.	As simple infinitive or gerund	Phil 1:21 'to live is Christ' Mark 9:5 '[for us to be here] is good'
Indirect Discourse	After a verb of perception or communication, which indicates the indirect discourse; the infinitive acts as the main verb, and expresses the content of the communication.	Often translated as finite verb or as simple infinitive.	Rom 12:1 'I urge you to present your bodies' Mark 12:18 'Sadducees … who say there is no resurrection'
Appositional	May stand in apposition to (and thus define) a noun, pronoun, or substantival infinitive.	Add the word 'namely' before the infinitive.	1 Thess 4:3 'sanctification, namely, that you abstain from fornication'
Epexegetical	Clarifies, explains, or qualifies a noun or adjective.	As simple infinitive	Luke 10:19 'given you authority to tread on serpents' Jam 1:19 'quick to hear, slow to speak'
Direct Object	The infinitive or infinitive phrase functioning as direct object of finite verb.	As gerund or simple infinitive	John 5:26 'given the Son to have life in himself' Phil 2:13 'producing in you both the willing and the working

Imperatival	Very rarely can function as an imperative.	Not related to any other verb in the sentence.	Rom 12:15 'Rejoice with those who rejoice; weep ….' Phil 3:16 'let us walk by the same standard'
Absolute	Bears no syntactical relation to anything else in sentence.	caivrein especially used this way. 'Greetings!'	Jam 1:1 'Greetings'

Hebrews 1:1

Title: To the Hebrews (Greek); Epistle of Paul the Apostle to the Hebrews (AV)

Author: Unknown, but could be apostle Paul Eph 1:20-23 Col 1:14-18 not Timothy, for he is mentioned as spiritual brother of writer Heb 13:23. It cannot be dogmatic, but it seems to fit Paul. The writer had been in bonds. *{Heb 10:34}* He wrote from Italy. *{Heb 13:24}* Paul wrote in a different style because of the issue was dear to his heart, Ro 10:1, and he did not want to give his name because many believing Jews were condemned for trying still to follow Moses' traditional customs in his epistle to the Galatians. Also, in my opinion, Peter identifies Paul as the writer. *{2Pe 3:15-16}* From 400-1600 AD it always was referred to Paul's writings, but because of early church fathers questioning the authorship, during the Reformation, it casted doubt. Reformers questioned many things, but did not question the Mass which we will see in this book puts to rest.

Date: Between A.D. 68 and 70 as mentioning in this book as they were still using the temple, Heb 9:9 (gifts and sacrifices are being offered), so it had to be written before the destruction of the Temple.

Destination: Christian Jews, he called them brethren, Heb 1:1 3:1 13:22

Purpose: to instruct these Jews on the fulfillments of Christ in regards to Leviticus Laws

Theme: by many Holiness Heb 7:26; but I see the main theme in Romans: Faith is essential in Christ, Ro 3:25,27,30 5:1 9:30 10:6,11 while the book of Hebrews: Faith is Perfected in Christ, Heb 2:10 5:9 6:1 7:19,28 10:14 11:40 12:23 13:21. Both epistles wrote that the just shall live by faith, Ro 1:17 Heb 10:38.

FAITH IS PERFECTED IN CHRIST because
- I. Heb 1:1-3 Christ is superior to the prophets
- II. Heb 1:4-2:18 Christ is superior to the angels
  - A. Deity of Christ, Heb 1:4-14
  - B. Humanity of Christ, Heb 2:1-18
- III. Heb 3:1-4:2 Christ is superior to Moses
- IV. Heb 4:3-13 Christ is superior to Joshua
- V. Heb 4:14-7:28 Christ is superior to Leviticus Priesthood
  - A. Christ is a great High priest, Heb 4:14-5:14
    - i. Ascended into the heavens, Heb 4:14
    - ii. Without blemish, Heb 4:15-5:3
    - iii. Chosen by God, Heb 5:4-5
    - iv. Eternal heritage, Heb 5:6-14

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   B. Christ is a better High Priest, Heb 6:1-7:28
      i. Assurance to believers, Heb 6:1-12
      ii. Better oaths and promises, Heb 6:13-19
      iii. Better order, Heb 6:20-7:28
            a. King of Righteousness and Peace, Heb 7:2
            b. Service in perpetuity, Heb 7:3
            c. Service in perfection, Heb 7:11
            d. Service is unchanging hope, Heb 7:17, 19, 24, 25, 28
VI. Heb 8:1-5 Christ is superior to the old Tabernacle
VII. Heb 8:6-13 Christ is superior to the old Covenant
VIII. Heb 9:1-10 Christ is superior to the old Sanctuary
IX. Heb 9:11-10:18 Christ is superior to the old sacrifices
      A. Sacrifices were of defiled blood, Heb 9:11-22
      B. Sacrifices did not put away sins, Heb 9:23-10:4
      C. Sacrifices did not please God, Heb 10:5-18
X. Heb 10:19-13:25 Christ is superior in spiritual living
   A. In our confession of sin, Heb 10:19-39
   B. In our pleasing God, Heb 11
   C. In our trials, Heb 12
   D. In our affections for others, Heb 13
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FAITH IS PERFECTED IN CHRIST because

I. Heb 1:1-3 Christ is superior to the prophets

God *after* He had spoken **in many parts** and in many ways to the fathers of old (by) the prophets, (in) these last days spoke to us (by) His Son, 2 Whom He appointed heir of all things, (by) Whom also He made the ages, 3 Who being *the* effulgence of *His* glory and *the* exact expression of His substance, and upholding all things by the word of His power, *after* He made (by) Himself, *the* purification of our sins, sat down (on) *the* right hand of the greatness (on) high,

The word of emphasis is **in many parts** joined by and **in many ways**. Many parts, AV translates sundry times. It means both, during many times, God gave various portions. Many ways refer to the different methods of giving his message. It could be in dreams, angelic messages, God speaking himself or the Son of God appearing to them. These two words are so poetic. This is why many do not believe Paul could have written such words of beauty. We know that God uses the writers style to convey his message, but because this book had to reach the believing Jews so they would not continue with another Gospel, I believe Paul had help from those secretaries, who penned so many of Paul's epistles. To start this book with such poetic beauty is to convey to us how God penned his word through so many authors over a long period of time and it flows all together with one great message: **BELIEVE THAT GOD IS FAITHFUL.** The main subject of the book is God, just as the book of Genesis starts with God. If we put God as our main focus in all things, God will reveal his beauty. The main verb is **spoke**. This is to utter words so we can understand. Language is a communication where we can understand the thoughts of others. God communicated to us (believers, the author and readers were believers, as unbelievers may hear the words, but may not come to full understanding). There were many truths given by God through his servants which were his prophets. These prophets spoke on behalf of God. The first verb is a participle to speak (past tense) from the main clause God spoke (past tense). I translated it with the use of time: After God had spoken to the fathers. These fathers were their forefathers from Moses to Malachi. God spoke directly to those like Noah and Abraham. So these former (meaning no longer with us) forefathers received God's message from prophets, the author of this book is saying that God delivered his message in the last days through Jesus Christ. Joh 1:17 (AV) *For the law was given by Moses, but grace and truth came by Jesus Christ*. These last days are a revelation of the ministry of Jesus Christ. His spoken words were not like any words man has spoken before. His words were greater than the words of prophets, as many prophets would have desired to see and hear what Jesus spoke, Mt 13:17. The devils spoke of Jesus as the Son of God. The Pharisees questioned Jesus if he was the Son of God. Here the writer proclaims Jesus as the Son of God, as Mark proclaimed in Mr 1:1, and John bare record that this is the Son of God, Joh 1:34, along with Nathanael, Joh 1:49. So we are exhorted that this is a more excellent faith because Jesus is greater

than the prophets, Joh 3:18 *The one who is believing (on) him is not being judged; but the one who is believing not already has been judged, because he has not believed (on) the name of the only begotten Son of God.*

Hebrews 1:2

Appointed means established, ordained, or put in place. Being God's Son, Jesus has allotted possession by rightful ownership of all things. Whether they are in heaven or on earth, past, present or future times as Jesus did not only created the universe as we know it, he created ions which all periods of time, age or whatever we can call it. Col 1:16 (AV) *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him*: **Col 1:17** (AV) *And he is before all things, and by him all things consist*. Joh 1:3 (AV) *All things were made by him; and without him was not any thing made that was made*. Mt 28:18 (AV) *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth*. Joh 16:15 (AV) *All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you*. Php 2:9 (AV) *Wherefore God also hath highly exalted him, and given him a name which is above every name*: **Eph 3:9** (AV) *And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ*:

Hebrews 1:3

Effulgence means that Jesus perfectly reflects the majesty of God. He shines forth, radiates as he reflects brightness. Exact expression means marked likeness, precise reproduction in every respect, i.e. facsimile as the instrument used for engraving or carving. Jesus is the exact replica of the nature (substance) of God. Jesus is also upholding, i.e. keep from falling, by preserving the universe. By the word of his power, as this word is not *logos* but *rhma*. Logos is the written word, while *rhma* is the spoken word. And this verbal speaking is powerful as dynamite. Jesus created by himself a cleansing from the guilt of sins wrought by the expiatory sacrifice of himself. By sitting down Jesus conferred a kingdom for himself, and the right hand is the position of power in the majesty of God. This is a position of exaltation. So the prophets could only pronounce of the coming Messiah while Jesus fulfilled all what these prophets could vision.

Hebrews 1:4

FAITH IS PERFECTED IN CHRIST because

II. Heb 1:4-2:18 Christ is superior to the angels
A. Deity of Christ, Heb 1:4-14

4 having become by so much better than the messengers, He has inherited a name as much as more excellent (than) them. 5 For **to them** said He ever of the messengers? Thou Thyself are My Son, today I have Myself begotten Thee! And again, **I** will Myself be to Him (for) Father, and He will Himself be to Me (for) Son! 6 And again whenever **He should bring in** the first-born (into) the habitable world, He is saying, and let all the messengers of God worship Him. 7 And He is saying **(as to) the messengers**, who is making His messengers spirits, and His ministers a flame of fire; 8 but (as to) the Son, Thy throne, O God, *is* (to) the age of the age; a sceptre of uprightness *is* the sceptre of Thy kingdom. 9 **Thou loved** righteousness and hated lawlessness. **(Because of) this** God Thy God anointed Thee with oil of exultation (above) Thy companions. 10 And, **Thou** Thyself (in) the beginning, LORD, founded the earth, and the heavens are *the* works of Thy hands; 11 they themselves will perish, but Thou Thyself is continuing; and they all will grow old as a garment, 12 and Thou will roll them up as a covering, and they will be changed; but Thou Thyself are the same, and Thy years will fail not. 13 But **(as to) which** of the messengers said He ever, keep sitting (at) My right hand, until I should place Thine enemies a footstool

for Thy feet? 14 Are they **not** all ministering spirits, *who* being sent forth (for) service (on account of) the ones who are being about to be inheriting salvation? Yes!

The name of Jesus surpasses all the angels names, even Archangel Michael. Those who worshipped angels in Col 2:18: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind," were deprived of salvation as there is no other name given under heaven given among men, whereby we must be saved, Ac 4:12. Whosoever shall call upon the name of the Lord shall be saved, Ac 2:21 Ro 10:13. The disciples were forbidden to speak or teach in the name of Jesus, Ac 4:18 5:40. The name of our Lord Jesus Christ is far above every name that is named, Eph 1:21 Php 2:9. So let the name of our Lord Jesus Christ be glorified in us, 2Th 1:2, not as used in vain and cursing, by so many today, Jas 2:7, which is blasphemous.

Hebrews 1:5

The question is: has there EVER been a time where these angels were called a God's Son. **The heirship of Jesus** as being God's Son makes Jesus right to the throne. Jesus is begotten of the Father, as quoted from Ps 2:7: "I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee." Quoted again Ac 13:33: "as also (in) the second psalm it has been written, Thou Thyself are My Son, I Myself have begotten Thee today," as this promise was made unto the fathers, and fulfilled in the resurrection of Jesus Christ. This decree was given in the midst of prophecy that the kings and the rulers will take counsel against the LORD, and his anointed, Ps 2:2: "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*." But the LORD will play along with their mockery, Ps 2:4: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Then God will speak in his displeasure (darkness for three hours at the crucifixion), yet God has anointed his king on the hill of Zion (Calvary), Ps 2:5,6: "Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion." So from this Psalm, Jesus is declared Supreme King. What Majesty! The second quotation, "I will be to him a Father, and he shall be to me a Son," is restated again in 2Sa 7:14: "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men;" 1Ch 17:13: "I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee," and Ps 89:26,27: "He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation. Also I will make him *my* firstborn, higher than the kings of the earth." Never could this statement describe an angel. Angels may be collectively called "sons of God," *{Job 1:6}* but no angel would ever be given that title individually. Jesus asked this question concerning whom Son is he, speaking of David from Ps 110:1: "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." How can Jesus be the son of David when David is calling him LORD? Mt 22:42-45: "saying, what are ye thinking (concerning) the Christ? **Of whom** Son is He? **They are saying** to Him, of David. **He is saying** to them, therefore how is David (in) spirit calling Him LORD? saying, the LORD said to my LORD, keep sitting (on) My right hand (until) I should place Thy enemies *as* a footstool for Thy feet. Therefore if **David** is calling Him LORD, how is He his son?"

Hebrews 1:6

This quotation seems to be from Ps 97:7 in the Greek version LXX: "Let all that worship graven images be ashamed, who boast of their idols; worship him, all ye his angels." Why are there seven quotations from Scripture? It is to provide proofs to support the doctrine that Jesus is superior to the angels. Christ is superior to angels because God commanded them to worship him.

Hebrews 1:7

These angels are created being (is making), as they are God's spiritual messengers, and servants of destruction, Ps 104:4: "Who maketh his angels spirits; his ministers a flaming fire." Only in Eze 1:13,14:

"As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning," we can understand a glimpse of their likeness. God could have sent a legion of angels to protect his Son from the cross, but the main objective of this verse is that these angels are created while **Jesus is eternal,** Col 1:17: "and He is (before) all, and all things have stood together (in) Him;" and he is (before) all, and all things have stood together (in) him. 'Before Abraham was, I AM' *{Joh 8:58}* Angels are created beings Col 1:16: "because all things were created (by) Him, the things (in) the heavens and the things (upon) the earth, the visible and the invisible, whether thrones, or lordships or principalities or authorities: all things have been created (by) Him and (for) Him;" Heb 12:22,23: "but ye have come to mount Sion, and *the* city of *the* living God, heavenly Jerusalem, and myriads of messengers *the* universal gathering, and assembly of *the* firstborn *ones who* had been registered (in) *the* heavens, and God Judge of all, and *the* Spirit of *the* just *ones who* had been perfected," Neh 9:6: "Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee."

Hebrews 1:8

God is contrasting the eternal Kingdom of His Son to the created beings as angels. Here he quotes from Ps 45:6: "Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre." Notice the address **O God** referring to the Son. The deity of Jesus is so beautifully portrayed. Also notice that the Son's throne is from ions to ions, eternity to eternity. Because the Son is eternal as shown in verse 7, He can be an eternal King. And this kingdom is based upon righteousness, Isa 9:7: "Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."11:4-5: "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Barnes says: *A sceptre is a staff or wand usually made of wood, five or six feet long, and commonly overlaid with gold, or ornamented with golden rings. Sometimes, however, the sceptre was made of ivory, or wholly of gold. It was borne in the hands of kings as an emblem of authority and power. Probably it had its origin in the staff or crook of the shepherd — as kings were at first regarded as the shepherds of their people. He is God manifest in the flesh. He is superior to angels because He is going to rule over the universe. He is the Messiah. He is the King of Kings and Lord of Lords who is going to rule over the earth some day*.

Hebrews 1:9

Because Jesus is a **Righteous King,** God consecrating Jesus to the Messianic office, and furnishing him with the necessary powers for its administration. This is from quoting, Ps 45:7: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." This special privilege is alluding to this inaugural ceremony of anointing, and uses it as an emblem of the **divine power and majesty** to which to which the Son of God has been exalted. Angels have Great Might and Power 2Pe 2:11: "where messengers are not bringing (against) them a railing charge (before) the LORD *although* they are greater in strength and power." Ps 103:20: "Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Re 20:2,10: "And **he laid hold** of the dragon, the ancient serpent, who is *the* devil and Satan, the one who is deceiving the whole earth and bound him a thousand years, and the devil who was misleading them was thrown (into) the lake of fire and of brimstone, and where the beast and the false prophet *are*; and they will be tormented day and night (for) the ages of the ages." Isa 37:36: "Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses." 2Th 1:7: "and to you who are being oppressed repose (with) us, (at) the revelation of the LORD Jesus (from) heaven (with) His mighty messengers," but they are limited to what God permits.

Hebrews 1:10

The word of emphasis here is **Thou,** and it is a pronoun of emphasis with the verb founded which means lay the groundwork. Notice the address, **LORD,** referring again to Jesus as God. This is a quotation from Ps 102:25: "Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands." *All things were made by Him*, Joh 1:3.

Hebrews 1:11

Christ is everlasting. This is a quote from Isa 34:4: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree." Even in the future the heavens and the earth will pass away, Isa 65:7: "Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom;" Mt 24:35: "**The heaven** and the earth will pass away, but My words in no wise shall pass away." This is also referred to in Isa 50:9: "Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up." 51:6,8: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation."

Hebrews 2:1

II. Heb 1:4-2:18 Christ is superior to the angels
B. Humanity of Christ, Heb 2:1-18

Heb 2:1 **(On account of) this** it is necessary for us to be giving heed more abundantly to the things *which* were heard lest at any time we should slip away. 2 For **if** the word *which* has been spoken (by) messengers became confirmed, and every transgression and disobedience received just recompense, 3 how shall we escape *if* we neglected so great salvation? **Which** has received a commencement to be being spoken (by) the LORD, was confirmed (to) us (by) the ones who have heard, 4 *while* God was bearing witness with *them* by both signs and wonders, and various acts of power, and distributions of the Holy Spirit, (according to) His will. 5 For he subjected **not** the habitable world which was being about to come to messengers, (of) which we are speaking; 6 but one fully testified somewhere saying, what is man, that Thou are being mindful of him, or *what is* son of man, that Thou are visiting him? 7 Thou made him **lower** some little (than) *the* messengers; Thou crowned him with glory and honor, 8 Thou subjected all things (under) his feet. For **(while)** all things are subjected to him, He left nothing to him unsubject; but now we not yet are seeing to him all things which have been subjected; 9 but we are seeing Jesus Who has been made lower little some (than) *the* messengers (account of) the suffering of death *Who* has been crowned with glory and with honor, so that He may taste death by the grace of God (for) everyone. 10 For **it was becoming** to Him (for) Whom *are* all things and (by) Whom *are* all things, *Who* brought many sons (to) glory, to make perfect the Leader of their salvation (through) sufferings. 11 For both **the One** Who is sanctifying and the ones who are being sanctified are all (of) One; (for) which cause He is not being ashamed to be calling them brethren, 12 saying, I will declare Thy name to my brethren, I will sing praise to Thee (in) *the* midst of *the* assembly. 13 And again, **I** myself will be trusting (in) Him. And again, **behold** I myself and the children which God gave me. 13 And again, I myself will be trusting (in) Him. And again, behold I myself and the children which God gave me. 14 Therefore **since** the children have partaken of flesh and of blood, also <u>He Himself</u> in like manner <u>took part in the same,</u> in order that He may annul death (through) the one who was having the might of death, that is the devil, 15 <u>and He may set free the ones</u> whosoever were subject to bondage by fear of death was (through) all of the living. 16 For He is **not** taking hold the nature of messengers but of the seed of Abraham. 17 Wherefore **<u>it was being</u>**

obligated to be made like *Him* (in) all things to *His* brethren, in order that He may be merciful and faithful High Priest *in* things (relating to) God, (for) to be making propitiation for the sins of the people. 18 For **(in) which** He Himself has suffered *by* having been tempted, He is being able to help the ones who is being tempted. As we looked first to prove that perfection of salvation through our Lord Jesus Christ by showing that Jesus message is superior than the message of the prophets, Heb 1:1-4, then by showing that Jesus is superior to the angels because of his deity, Heb 1:5-14. Now we continue to show that Jesus is superior to the angels because of his humanity, Heb 2:1-18.

So the writer says on account of the deity of Christ, that Jesus is greater than the messengers, it is imperative that we continuously give full attention with great desire to what was just spelled out unless by chance or hardness of heart forget what we just learned. How can we forget the Majesty of our Great God found in our Lord Jesus Christ. This exhortation comes after many disputes in Galatia over another Gospel, so to these Jews, please put Jesus on his rightful place, sitting on the right hand of father, let every knee bow unto him, and put his name above any other name whereby we may be saved.

Hebrews 2:2

So God's message is too important to be ignored, the messengers gave the law through Moses until the promise of the seed, Ga 3:19: "Therefore why *is there* **the law**? It was added for the sake **of transgressions**, until the Seed should come to whom it *Seed* has been made promise, *by* having been ordained (through) messengers (in) *the* hand of a mediator," as Jesus came to fulfill the law. Because of the severity of the message, those who do not follow it will face recompense, for the wages of sin is death, Ro 6:23: "For **the wages** of sin *is* death; but the free gift of God *is* eternal life (in) Christ Jesus our LORD."

Hebrews 2:3

This verse is referring to the readers and the author, "we." We are asked how can we neglect something so important as this same great and wondrous salvation which is the different between eternal life or damnation. For prophets, angels and even the words of Jesus were established by the apostles and our Lord's disciples as the writer and his readers took part in this, and they heard these themselves.

Hebrews 2:4

As our Lord Jesus confirmed the prophecies of the prophets, the apostles preached the same starting with Peter in Ac 2:14-36, but they used not only words, God was bearing witness with them by signs, wonders, various acts of power, and distributions of the Holy Spirit. Notice first that Jesus preached like any other men, like other prophets in his speech. This shows his humanity. Secondly, it is God who was bearing witness. These acts have their origins from God. God's purpose was to get attention to unbelievers who seeks the supernatural. Thirdly, the acts referred by the writer of Hebrew in late 67 AD were referring to the supernatural acts as they were in the past. The main verb is found in verse 3, was confirmed (past passive tense). Now the participle is in the present tense. When you have the main verb past tense, the participle with it will be translate one step back, while if it was in present tense, it would be translated in the tense provided. So since God is a noun in genitive case, and the particle is in the genitive case, the participle is translated as Genitive Absolute with time. Since the participle is in the present tense, the word "while" is added. If the participle would have been past tense, the word "after" would have been added. By saying all this, these acts were bearing witness by God for the purpose of starting the Church and not necessary at that time is being used. So it is saying: while God was bearing witness through these many powers, it was done according to his will. These gifts by the Holy Spirit had their use, but they are not necessary today as we have the whole Canon of Scripture, and later in this book, we will see that the Word of God is powerful.

Hebrews 2:5

So verse 1-4 is a summary of what we learned so far and an exhortation not to take lightly what a Great Saviour we have in our Lord Jesus Christ. So God did not use angels to bear witness through many powers, but used the apostles and the disciples. So what is the intent of angels? God gave Adam and Eve to have dominion over the habitable world, not the angels. So of what they are speaking of establishing the Church, God used men. Our planet and all the habitual world is under subjection to man, the human race has done a poor job on preserving our planet, but still put full responsibility upon his followers to share the Gospel.

Hebrews 2:6

Here the writer quotes from Ps 8:4-6: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet." The littleness and greatness of man are set before us here in powerful contrast. Consider the narrowness of man in well-spent life the time absorbed by infancy, sleep, sickness, trifles, outward hindrances, weakness, and decay. Actually our life is like a vapour, Jas 4:14. Our greater is found in that we are created in the image of God. This is a mind boggling thought, God is mindful of man.

Hebrews 2:7

Man was created in an exalted position for paradise glory.

Hebrews 2:8

What the author is saying here is that even man controls the planet, since the fall, nature has its weeds; man destroys its environment, killing off all animals and fish. Instead of all things being in subjection to him, man finds that he cannot even control himself; and beyond that there are countless things that he cannot subdue or subject to himself, so much so that unaided humanity must ever despair of any true realization of the royal dominion. Man is not master of his environment and world, though he is frequently its corrupter and polluter. Man does not enjoy paradise glory and dominion. To say this is to state the obvious.

Hebrews 2:9

Now the contrast, Jesus becomes man. As Christ taught and preached like the prophets of old, we can see how he communed with his audience. So if Jesus is greater than the angels, why did he need to be lower than the angels and become man and die? We look at the superiority of Jesus over the angels, but his superiority does not diminish by become man. Man was supposed to be full of glory and dignity at creation, then after the fall, man never realized fully except by the man Jesus Christ. Even though Jesus emptied himself, taking on the form of man, and having found in figure of man, he humbled himself, and become obedient unto death, Php 2:7-8: "but emptied Himself, having taken form of a bondman, having become (in) the likeness of men; and having been found in figure as a man *is*, He humbled Himself, *and* have become obedient (unto) death, even *the* death of *the* cross." But even though Jesus was in the flesh, he was subsisting in the form of God, as he was equal with God, Php 2:6: "Who *although* He was subsisting (in) *the* form of God, esteemed it not rapine to be equal with God." For Christ has a Glorified body, Col 2:9: "for (in) Him there is dwelling all the fulness of the Godhead bodily," Php 3:21: "Who will transform our body of humiliation, (for) it may become conformed to His glorious body, (according to) the working *in order to* He might be strong and may subdue to Himself all things."

Hebrews 2:10

This is my main verse to show throughout this book that we have a perfect salvation in our Lord Jesus Christ. Here it is shows that Jesus established a perfect salvation by becoming the Redeemer which he was set out to be. Peter could not accept this, Mt 16:22: "And Peter **took** Him *and* began to be rebuking Him, saying, *may God be* favourable to Thee, LORD: this will in no wise be to Thee." This humiliation to

submit to such a task was befitting for him. Secondly, even if Christ has the ability and right to redeem, he is also the Creator. And lastly, this perfect salvation comes being part of a family. Our salvation comes from an almighty power in creation, upholding it by his power, and this powerful God humbled himself to die on our behalf so that we can be children of God. What a Saviour! Jesus is our Leader! Jesus is the Author and the Finisher of our Salvation! He is the Alpha and the Omega!

Hebrews 2:11

To these Jews, they fully understood that God is holy and the believers are holy are part of one family, Le 11:44: "For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth." 19:2: "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy," as Peter testifies, 1Pe 1:15,16: "but (according to) the Holy One Who has called you, be ye yourselves also holy (in) all *your* conduct; because it has been written, be ye holy, because I Myself am holy." And this family connection is taught by Jesus, Mt 12:49,50: "And He **stretched out** His hand (to) His disciples *and* said, behold, My mother, and My brethren. For **whosoever** should do the will of My Father Who *is* (in) *the* heavens, he himself is My brother and sister and mother."

Hebrews 2:12

Here the writer quotes Ps 22:22,25: "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him."

Hebrews 2:13

Words similar here are found in 2Sa 22:3: "The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence." Ps 18:2: "The LORD *is* my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower" and Isa 8:17: "And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him."

Hebrews 2:14

This death is not a spiritual death, as explained here our death is flesh and blood, and so was Christ. Jesus took part of the same so he may nullify the strength of the devil and the power of death over man because of sin. Since sin had no power over Jesus because he did not sin, and the devil has never had any power over our Lord Jesus Christ. So by our Lord's resurrection, the devil will be destroyed, because Jesus has given us victory over death and now he can crush the serpent's head, Ge 3:15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Hebrews 2:15

Jesus was born to save his Jewish people from their sins *{Mt 1:21}* and to fulfill the promises made to the fathers (Ac 13:32-33: "And **we** ourselves are preaching to you *the* promise which made (to) the fathers, that God has fulfilled this to us their children, having raised up Jesus; as also (in) the second psalm it has been written, Thou Thyself are My Son, I Myself have begotten Thee today." Ro 15:8: "But **I am saying**, *that* Jesus Christ has become a servant of circumcision (for) *the* truth of God, (for) to confirm the promises of the fathers"). To that end he became one of the seed of Abraham. But by the grace of God he also tasted death for every man, *{Heb 2:9}* so that gentiles as well as Jews may praise God for his mercy. *{Ro 15:9}*

Hebrews 2:16

The same verb is spoken twice for emphasis that Jesus was truly man.

Hebrews 2:17

God is bound by his justice and all his figures of Leviticus laws to have a high priest to offer for others and one for him. But because Christ is sinless, he only needed to offer a blood sacrifice for others. Because he is sacrificing himself, it will bring appeasement to a merciful God.

Hebrews 2:18

This passage indicates that Jesus really came under temptation in the way that any child of Adam is confronted with temptation, for 'he was made like his brothers in every way.' He would not have been made like his fellow men if he had not been made capable of yielding to the temptation. Because he was tempted in all areas we may be in, our Comforter will be able to help or rescue in our time of need. God will not permit us to suffer more than we can handle. So this chapter shows that the man Christ Jesus is superior to the angels even though he was made lower than the angels, the perfect sinless man have dominion over the habitable world, and even though while he was fully man, he was still fully God, Col 2:9: "for (in) Him there is dwelling all the fulness of the Godhead bodily."

Hebrews 3:1

As our **FAITH IS PERFECTED IN CHRIST** because first, Christ is superior to the prophets Heb 1:1-3, secondly, Christ is superior to the angels, Heb 1:4-2:18, now thirdly, Christ is superior to Moses Heb 3:1-4:2.

Heb 3:1 Wherefore, holy brethren, partakers of the **heavenly calling,** consider the Sent One and High Priest of our confession Jesus Christ; 2 *Who* was being faithful to that One Who appointed Him, as also Moses *was being faithful* (in) His house. 3 For this one has been counted worthy **of more glory** than Moses, that One Who built it is having (as) much more honor than the house. 4 For every **house** is being built (by) someone: but that One Who built all things is God. 5 And **Moses** indeed *was* faithful (in) all his house as a ministering servant, (for) a testimony of the things shall be spoken; 6 but Christ *is faithful* as a son *is faithful* (over) His house, Whose house we ourselves are, if indeed we should hold the boldness and the boasting of the hope (unto) *the* end. 7 Wherefore even as the Holy Spirit **is saying,** if ye should hear His voice today, 8 ye should not be hardening your hearts, as (in) the provocation, (in) the day of temptation, (in) the wilderness, 9 where your fathers tempted Me, proved Me, and saw My works forty years; 10 Wherefore **I was indignant with** that generation, and said, they are going astray in heart; and they themselves knew not My ways; 11 so I swore (in) My wrath, if they will enter (into) My rest. 12 **Keep seeing,** brethren, lest perhaps there shall be a wicked heart of unbelief (in) anyone of you (while) ye departed (from) *the* living God; 13 but keep encouraging yourselves (at) each day, as long as it is being called today, in order that any (of) you may not be hardened by *the* deceitfulness of sin; 14 for we have become companions of the Christ, if indeed we should hold the beginning of the assurance (unto) the firm end; 15 (while) it is saying, if ye should hear His voice today, do not be hardening your hearts, as (in) the provocation. 16 For *although* they have heard **some** provoked, but not all who have come out (from) Egypt (by) Moses. 17 And was he indignant **with whom** forty years? *Was it* **not** with the ones who sinned, of whom the carcases fell (in) the wilderness? Yes! 18 And **to whom** swore He *that they* shall enter not (into) His rest, except to the ones who disobeyed? 19 And **we are seeing** that they were not able to enter in (on account of) unbelief. Heb 4:1 Therefore **let us fear** lest perhaps *because* a promise was being left behind to enter (into) His rest, any of you should have appeared to have come short. 2 For also **we are** having glad tidings announced *to us* even as also they; but the word of the report profited not these, having had been mixed with the faith in the ones who have heard.

The word of emphasis is heavenly calling. We would not be brethren, nor have any fellowship with each other or God if God did not call us first. This invitation by the Holy Spirit has illuminated us to the knowledge of his grace, Ro 8:30: "but He predestinated whom, He also called these; and He called whom, He also justified these; but He justified whom, He also glorified these." 9:24: "And **Whom** He called us not only (from among) *the* Jews, but also (from among) *the* nations;" 1Co 1:9: "God *is* **faithful**, (by) Whom ye were called (into) fellowship of His Son Jesus Christ our LORD." Eph 1:18: "*because* the eyes of your mind have been enlightened, *that* ye may know what is the hope of His calling, and what *is* the riches of the glory of His inheritance (in) the saints," 2Th 2:14: "(for) this One called you (by) our glad tidings, (to) *the* obtaining of *the* glory of our LORD Jesus Christ." 2Ti 1:9: "Who has saved us and has called us with a holy calling, not (according to) our works, but (according to) His own purpose and grace which has been given to us (in) Christ Jesus (before) the ages of time." Because we know that our faith is perfected in Christ as Jesus is far superior to even Moses, let us observe the Apostle and High Priest Jesus Christ. The verb is imperative in past tense. This means a command which have not begun. So let us start investigating this person who is addressed as Apostle and High Priest. Apostle means a sent one. It is a messenger assigned directly by Jesus as the twelve Apostles and also Paul. So Jesus was sent by God, Lu 4:43: "But **that One** said (to) them, it is necessary also *that* I am announcing the glad tidings of the kingdom of God to the others cities; because I have been sent forth (for) this." Joh 3:17,34: "For God sent **not** His Son (into) the world in order that he might be judging the world, but in order that the world may be saved (through) Him. For Whom God sent He is speaking the words; for God is giving not the Spirit (out of) measure." 6:29: "Jesus **answered** and said to them, this is that work of God, in order that ye may believe (on) Him Whom this One sent." 8:42: "Therefore Jesus **said** to them, if God were your Father; ye possibility were loving Me; for I Myself came forth and am coming (from) God; for I have come neither (of) Myself, but this One sent Me." 1Jo 4:10: "**(In) this** is that love, not that we ourselves loved God, but that He Himself loved us, and He sent His Son *as* a propitiation (for) our sins." Jesus is not only a Prophet, and King but also Priest. He is not only a Priest, but the High Priest. We will later study the High Priest duties when we examine that Jesus is superior to the Leviticus Priesthood in the next chapter. This is the second time now this writer refers to Jesus as High Priest, Heb 2:17: "Wherefore **it was being obligated** to be made like *Him* (in) all things to *His* brethren, in order that He may be merciful and faithful High Priest *in* things (relating to) God, (for) to be making propitiation for the sins of the people," without getting into full detail of the subject. So we will do the same. Notice now our confession, not Christ's confession. This is the One whom we profess, talk about, and share with others.

Hebrews 3:2

The first observance is that Jesus is faithful. He is trustworthy. God has put into his hands to carry out the mission set forth and he fulfilled it, Joh 6:38: "for I have come down (out of) the heaven, in order that I might not be doing My will, but the will of Him Who sent Me." 17:4: "**I** Myself glorified Thee (on) the earth; I completed the work which Thou has given Me in order that I may do." God committed to him this task as Moses carried out his duties. In his house refers to the setting that Moses was in. It is not referring to a building but to the community and obligations which Moses was assigned. Moses was in the household of Pharaoh and he forsook it to become a leader for God's intent. Moses was willing to die for Israel, but Jesus was willing to die for humanity. Moses brought the law on tablets of stone, but Jesus writes the law in our hearts. God used Moses to structure the legal system by giving Israel a moral code. This house of Moses may be called that law built, while Jesus is the house where the truth and grace is fully explained, Joh 1:17: "For **the law** was given (through) Moses; the grace and the truth came (through) Jesus Christ." As we will look more fully later, Moses was given by God only types or blueprints which were only a shadow of the substance which Jesus fulfilled.

Hebrews 3:3

Jesus is more deserving in substance than Moses. For Jesus has been deemed a superior honour than Moses. The verb counted is perfect tense meaning action in the past with abiding results. Jesus has been judged worthy of more excellent opinion in God's eyes as his value is greater because the one who

equipped the house is held with higher degree than the house itself. We esteem in higher regard the architect than the finished product.

Hebrews 3:4

God is the grand architect and superintendent of the entire universe. Since Jesus the Word created the building, Moses is only part of that building process. In our terms today, we would see Jesus as the general contractor, while Moses would be the foreman or subcontractor.

Hebrews 3:5

And we should not neglect to consider the value of Moses' work. He carried out his duties worthily. God did rely on Moses to carry out the task to give out laws, ordinances, and ceremonies which Moses only by faith could understand. His service was not as a slave, otherwise the writer would have used "*doulos*", but rather "*therapon*" which means a servant of God and only used here to describe Moses in his ministry of worship towards God. He was relentless in his efforts to please God in foretelling as a witness of what was in the future to be accomplished.

Hebrews 3:6

But is contrasting the giving of the law and the fulfilling of the law. Jesus is not a servant as Moses, but the Son of God. Coming directly from God to accomplish what the servant was preparing. The house that Moses built is figurative even though it had real stones, written laws in stones, but our stones are living stones, 1Pe 2:5: "also they themselves, *are* as living stones, *which is* a spiritual house, ye are being built up a holy priesthood, to offer spiritual sacrifices *which are* acceptable to God (by) Jesus Christ." Eph 2:20: "built up (on) the foundation of the sent ones and prophets, *although* Jesus Christ Himself is *the* cornerstone." Moses established in his house human priests, physical buildings, animal sacrifices and written tablets, while we have a spiritual house with holy priesthood to offer spiritual sacrifices. Moses in the spiritual sense along with other prophets laid the foundation, but Jesus is the chief cornerstone. Because of this, we are holding with confidence and are rejoicing in our great expectation of our spiritual finality.

Hebrews 3:7

On account of this fact that Jesus is superior to Moses, when the Holy Spirit move men to speak, 2Pe 1:21: "For prophecy was **not** brought at any time by *the* will of man, but the holy men of God spoke *while* they were being borne (by) *the* Holy Spirit," on this occasion is from Ps 95:7-11: "For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways: Unto whom I sware in my wrath that they should not enter into my rest." David said that for 40 years in the wilderness, God's people would not listen, so David began with today if ye will hear his voice. If we hear the Spirit's call today, head to it, as today is the day of salvation, 2Co 6:2: "for it is saying, I listened to thee in an accepted time and I helped thee (in) a day of salvation: behold, now *is the* well-accepted time, behold now *is the* day of salvation."

Hebrews 3:8

As he continued on of Ps 95 which is a call for worship.

Hebrews 3:9

David also cited this provocation in the wilderness, Ps 78:8,40: “And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God. How oft did they provoke him in the wilderness, *and* grieve him in the desert!”

Hebrews 3:10

God was displeased with Moses and his generation. Isaiah warned Israel of the same, Isa 63:10: “But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.” Paul warns us not to grieve the Holy Spirit, Eph 4:30: “And **stop** grieving the Holy Spirit of God, (by) Whom ye were sealed (for) *the* day of redemption.” Their pride and stubbornness have left them experience life without God in their thoughts, Jer 4:22: “For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge.”

Hebrews 3:11

This is from Nu 14, as God promised that these people will not see the promise land and will all die in the wilderness, fulfilled in Nu 32. The word rest will be developed in Heb 4.

Hebrews 3:12

The Lord was upset with that generation in the wilderness, so keep discerning your own heart. This is present tense command, meaning that they are already doing it, but the writer pleads with them to keep on examining their hearts. Our flesh can bring doubt that God is not faithful or Satan can trick us by occupying our minds with the world and not looking forward to the blessed hope, Tit 2:13: “awaiting the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ.” In the last days, Jesus warns us that many will try to mislead us, Mt 24:4: “And Jesus **answered** *and* said to them, keep seeing, let not anyone mislead you.” Do not let our pride thinking that we can uphold ourselves, we need to be dependent upon God, 1Co 10:12: “So that let the one who is thinking to have stood, keep seeing lest he should fall.” So when we have gone astray from a living God, we are backslidden and brothers in Christ need to show love, as love covers a multitude of sins.

Hebrews 3:13

So the contrast of judging is to continue to encourage one another. Present tense again commands. The purpose of this exhortation or admonishment is that sin may harden our hearts. Our stubbornness by pride will deceive to think that you have time to rebel and tomorrow and later down the road I will get right with God. So many think that time heals wounds, but this deceit is not confronting the problem and putting off the cleansing or reconciliation. Also the deceit that: “if it feels good, it must be alright.” There is pleasure in sin for a season.

Hebrews 3:14

The word companion is a business term of partners. The verb hold has a meaning of taking a firm possession. Let us finish the race.

Hebrews 3:15

This is a repetition of the Psalm. Repetition makes much learning.

Hebrews 3:16

Yet they sinned more by provoking the Lord, Ps 78:17: “And they sinned yet more against him by provoking the most High in the wilderness.” It is like our saying one apple spoiled the whole bunch. It started with some, and then all that generation did not enter into the Promised Land.

Hebrews 3:17

A few reprobates? No, it was with them that had sinned, whose carcasses fell in the wilderness, and that number included the entire company of adults who left Egypt, with the exceptions of Joshua and Caleb. Notice an expected answer yes! The readers know that it was the entire generation died in the wilderness. What a tragedy!

Hebrews 3:18

In Nu 14:30: "Doubtless ye shall not come into the land, *concerning* which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun" is remembered here as God promised that they will not enter the land. When God speaks by oath, he is faithful and he will fulfill it. De 1:35: "Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers," fulfills this promise, and God told Moses and Aaron that they will not bring these, Nu 20:12: "And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." David remembered their murmurings, Ps 106:24-26: "Yea, they despised the pleasant land, they believed not his word: But murmured in their tents, *and* hearkened not unto the voice of the LORD. Therefore he lifted up his hand against them, to overthrow them in the wilderness."

Hebrews 3:19

So it was not because of Moses' faithfulness, it was because of their unbelief. They started out with great promise. They experience the mighty hand of God by crossing the Red Sea, and God gave them food in manna, but some trusted in better substance and they complained against Moses, God's servant, and God saw their hardened hearts. God let them wander around for 40 years in the wilderness as many today complain that it is greener of the other side of the fence. Moses lived a royal life for 40 years, then 40 years of exile, finally his last 40 years, a faithful servant of God. Just think of all what he had to put up with. A whole generation of lustful complainers!

Hebrews 4:1

Because of such a generation of ungrateful ones, the writer exhorts that the readers should be fearful. They should be seized with alarm. This is a hortatory subjunctive. This is a statement urging others to join in some action (commanding oneself and one's associates). (It is roughly the same as first person imperative, which does not exist in Greek.) We may be unfaithful, but Jesus will remain faithful, 2Ti 2:13: "if we are being unfaithful, the same is abiding faithful; He is not being able to deny Himself." We may obtain eternal life, but may live by the flesh. We will not fully understand the peace of God if we quench the Holy Spirit. To come short is not fulfilling the rest from sin. Let not sin guide us, or let our lives become idle and unfruitful as then we will be blind, and short-sighted, 2Pe 1:8,9: "For *if* **these things** are being and are abounding in you, they are making *you to be* neither idle nor unfruitful (into) the knowledge of our LORD Jesus Christ; for with whom these things are not being present, he is blind, short-sighted, *because* he has forgotten the purification of his old sins." Some will use this verse to show that you can lose your salvation. Our rest is not salvation and Heb 6 will dispel this fallacy. Rest is our heavenly rest.

Hebrews 4:2

These Israelites tasted that the Lord is good, but turned their appetites to worldly desires.

To sum up, even though Moses was faithful servant, Jesus the Son of God is superior because God is well-pleased with his Son, Mt 17:5: "*While* he was **yet** speaking, behold, a bright cloud overshadowed them: and behold, a Voice (out of) the cloud *Which* was saying, This is My Beloved Son, (in) Whom I

found delight: keep hearing Him." Even though Moses was faithful, he did not enter into God's rest. Joshua entered into God's rest, but Jesus is even superior to him as we will see in the next section.

Hebrews 4:3

FAITH IS PERFECTED IN CHRIST because first Christ is superior to the prophets, Heb 1:1-3, secondly, Christ is superior to the angels, Heb 1:4-2:18, thirdly, Christ is superior to Moses, Heb 3:1-4:2, and now fourthly, Christ is superior to Joshua, Heb 4:3-13.

Heb 4:3 For we the ones who believed **are entering** (into) the rest, as He has said, so I swore (in) My wrath, if they will enter (into) My rest; though verily *after* the works (from) *the* foundation of *the* world were done. 4 For **He has said** somewhere (concerning) the seventh *day* thus, and God rested (on) the seventh day (from) all His works: 5 and (in) this again, if they will enter (into) My rest. 6 Therefore **since** it being left over *that* some entered (into) it, and the ones who formerly have heard glad tidings entered not in (on account of) disobedience, 7 again He is determining a certain day, today, saying (in) David, (after) so long time, if ye should hear His voice today, do not be hardening your hearts. 8 For **if** Joshua gave them rest, he was not possibility speaking (after) these (concerning) another day; 9 then a sabbatism is remaining to the people of God. 10 For **the One** Who has entered (into) His rest, also He Himself rested (from) His works, as God *did* (from) His own. 11 Therefore **let us be diligent** to enter (into) that rest, lest anyone may fall (after) the same example of disobedience. 12 For the word of God *is* **living** and efficient, and sharper (than) every two-edged sword, even penetrating (to) *the* division both of soul and spirit, both of joints and marrows, and *is* a discerner of *the* thoughts and intents of *the* heart; 13 and there is not an unapparent created things (before) Him; but all things *are* naked and laid bare to the eyes of Him, (with) Whom *is* our account.

The entrance to that rest from Heb 3:11: "so I swore (in) My wrath, if they will enter (into) My rest," is through belief. The OT is 04496: מנוחה *m*ᵉ*nuwchah*. This rest was not achieved, De 12:9: "For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you." God promised Abraham that his descendants would inherent this land, and their inheritance was not achieved because of their unbelief in the wilderness. All believers will have their heavenly inheritance. Israel thought it was Canaan, the promised land, just as the Jews thought that their Messiah would be only a King. This future inheritance was still expected, 1Ki 8:56: "Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." Many in the OT thought that when the Messiah would come, he will bring them into their inheritance and he will be their King. But prophets warned them that this is not so, Mic 2:10: "Arise ye, and depart; for this *is* not *your* rest: because it is polluted, it shall destroy *you*, even with a sore destruction." For this rest is God's fix place of abode as our heavenly kingdom which is to come, Ac 7:49: "the heaven *is* to Me a throne and the earth a footstool of My feet: what house will ye build Me? *The* LORD **is saying**; or what *the* place of My rest?" For Christ said to his disciples that he was leaving them and is preparing a mansion for us, Joh 14:2: "There are many abodes **(in) the house** of My Father; but if not I possibility told you; I am going to prepare a place for you." The present tense of entering makes it as it is already done. Just as when we are saved, we are having everlasting life. Our entrance to this rest is based upon faith, just as faith is based upon eternal life. This rest is our eternal abode with God, not the Millennium as there are those who will not believe during that period, and Satan will be loosed one more time during this period. So only those who believe will be part of this rest.

Hebrews 4:4

This is from Ge 2:2: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." God rested after his creation. God instituted with man for one day of rest to remind them as a type of their eternal rest to come. The appointment of the Sabbath was for that purpose. This is not cessation of work because of fatigue, weariness or illness as God is always working, Joh 5:17: "But **Jesus** answered them, My Father is working (until) now, and I Myself am working," but the work of creation so called is done.

Hebrews 4:5

The condition here of "if" is based upon belief, and because of their unbelief they entered not into my rest. This rest is God's will as it is his rest. It is not based upon our works, but based upon our trust in God's promise. God delivered Israel from Egypt and the people of Israel needed to trust God to take care of them. Since they trusted not God, they murmured and God swore in his wrath that they will not enter into this divine rest. The condition here is positive not in a negative as said before, as Paul is pleading with God that Israel may be saved, Ro 10:1: "Brethren, **the good pleasure** of my own heart, and the supplication (to) God (on behalf of) Israel is (for) salvation."

Hebrews 4:6

This is a difficult understanding, so let us quote Coffman: This is a summary of the argument. God desires and has purposed from all eternity that some shall enter into his rest; and, seeing that Israel did not, as proved by David's saying so in Ps 95, the way is still open for whomsoever will accept the invitation. JFB says: God wishes not his rest to be empty, but furnished with guests. *{Lu 14:23}*

Hebrews 4:7

As Fudge says: "Since it has always been God's intention that some must enter into his rest, and since the Jews to whom it was first preached did not enter because of unbelief, God offered the rest again to those living in the time of David." They were admonished like the Jews in the wilderness to hear his voice and harden not their hearts, Ps 95:7-8: "For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness." God's saving time is today, whenever that may be. Any day is a day of salvation in which God's word comes to man and is received in faith.

Hebrews 4:8

It is a shame that AV used the Greek name Jesus as it confuses many readers. To have clarity, it should be Joshua as it referred to this OT person. For AV properly used Joshua as Peter spoke of him taking possession of the nations, Ac 7:45. At the end of Joshua's life, there was some kind of peace which is a type of rest, Jos 22:4: "And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan." 23:1: "And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* stricken in age." Even if Joshua thought that they achieved rest, David later spoke of another day. They did not achieve all the land that was promised, but a temporary peace brought a type of tranquility that all expect in eternity. So even all what Joshua has achieved, Jesus Christ is superior because our Lord will bring us into eternal rest.

Hebrews 4:9

Sabbatism is referred to my rest in verse 4. This rest remains today for a type of future rest.

Hebrews 4:10

Some commentators says it is our rest in the future state, but with the verb in past tense, it is referring to Christ as he entered into his rest like God rested from his works. This shows that Jesus Christ is superior to Joshua as he entered into his rest to make our salvation perfected in him.

Hebrews 4:11

Because Jesus is superior to Joshua as Christ entered into his rest, let us make haste or study that we will have entrance into this heavenly rest. We need to examine ourselves to see if we are of the faith, 2Co 13:5: "keep trying yourselves if ye are (in) the faith, keep proving yourselves. Or are ye **not** recognizing yourselves that Jesus Christ is (in) you? Yes! **Unless** ye are rejected." We need to enter in the narrow gate, Mt 7:13: "**Enter in** (through) the narrow gate; for the gate *is* wide and the way which is leading (to) destruction *is* broad, and there are many who are entering (through) it:" but many will take the broad which will lead to destruction. Jesus is calling to come unto him and he will give us rest, Mt 11:28,29: "**Come** (to) Me, all the ones who are laboring and have been burdened, and I Myself will give you rest. **Take** My yoke (upon) you, and learn (from) Me, for I am meek and lowly in heart; and ye will find rest to your souls." So we need to check out our calling and choosing, 2Pe 1:10: "Wherefore rather, brethren, **be diligent** to be making your calling and choosing sure, for *if* ye are doing for yourselves these things ye shall in no wise stumble at any time." For our entrance into this rest is richly supplied into the eternal kingdom, 2Pe 1:11: "For thus the entrance will be supplied **richly** to you (into) the eternal kingdom of our LORD and Saviour Jesus Christ." The wrath of God is coming unto the sons of disobedience, Col 3:6: "(on account of) which things the wrath of God is coming (upon) the sons of disobedience."

Hebrews 4:12

How can examine our hearts, use the word of God as faith comes by hearing the word of God, Ro 10:17. The word of God is the essence of God as Jesus is referred to the Word, Joh 1:1. Jesus said that I am the way, the truth, and the life. So the word of God is full of life, full of vigour which this word living is emphatic as it is the first word of the sentence. God's word is also powerful that with a single blow it will cut the hardest heart to make known all intents and desires. Jeremiah says that man cannot know his own heart, but God can. Jeremiah also says that God's word is like a fire and a hammer, Jer 23:29: "*Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?" For we are born again by a living word, 1Pe 1:23. The whole Ps 119 refers to God's word.

Hebrews 4:13

For the Lord searches our hearts, 1Ch 28:9: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever," Ps 33:15: "He fashioneth their hearts alike; he considereth all their works." 90:8: "Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance." God knows everything, Pr 15:3,11: "The eyes of the LORD *are* in every place, beholding the evil and the good. Hell and destruction *are* before the LORD: how much more then the hearts of the children of men?" There will no hidden things before the Lord, 1Co 4:5: "So that **stop** judging (before) *the* time anything until the LORD should come Who will both bring to light the hidden things of darkness, and the counsels of hearts; and then the praise will be to each (from) God."

By this, let us make sure our heavenly calling as Christ has perfected our salvation.

Hebrews 4:14

FAITH IS PERFECTED IN CHRIST because firstly, Christ is superior to the prophets, Heb 1:1-3, secondly, Christ is superior to the angels, Heb 1:4-2:18, thirdly, Christ is superior to Moses, Heb 3:1-4:2, fourthly, Christ is superior to Joshua, Heb 4:3-13, and now fifthly, Christ is superior to Leviticus Priesthood, Heb 4:14-7:28

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A. Christ is a great High priest, Heb 4:14-5:14
         i. Ascended into the heavens, Heb 4:14
         ii. Without blemish, Heb 4:15-5:3
         iii. Chosen by God, Heb 5:4-5
         iv. Eternal heritage, Heb 5:6-14
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Heb 4:14 Therefore *because* **we are having** a great High Priest *Who* has passed through the heavens, Jesus the Son of God, we should be holding fast the confession. 15 For we are **not** having a high priest *who* is not being able to sympathise with our infirmities, but *Who* has been tempted (in) all things (according to) *our* likeness, (apart from) sin. 16 Therefore **let us keep coming** (with) boldness to the throne of grace, in order that we may receive mercy, and may find grace (for) opportune help. Heb 5:1 For every **high priest** *who* is being taken (from among) men, is being constituted (for) men in things (relating to) God, in order that he might offer both gifts and sacrifices (for) sins, 2 *who* is being able to be exercising forbearance with the ones who are being ignorant and are erring, since also he himself is being encompassed with infirmity; 3 and (on account of) this he is being obligated, even as (for) the people, so also (for) himself to be offering (for) sins. 4 And anyone is not taking the honor **to himself,** but that one who is being called (by) God, even as also Aaron *was called*. 5 Thus also **the Christ** glorified not Himself to become a high priest, but that One Who has said (to) Him, Thou Thyself are My Son, I Myself have begotten Thee today. 6 Even as also He is saying **(in) another,** Thou Thyself *are* a priest (for) ever (according to) the order of Melchisedec. 7 **Who** (in) the days of His flesh *after* He has offered both supplications and entreaties (to) the One Who was being able to be saving Him (from) death, (with) strong crying and tears, and has been heard (in) the godly fear, 8 though being a Son, learned the obedience (from) the things which He suffered, 9 and *because* He has been perfected He became author of eternal salvation to all the ones who were obeying Him; 10 having been saluted (by) God *as* high priest *is* (according to) the order of Melchisedec, 11 (concerning) Whom our discourse *is* much and difficult in interpretation to be speaking, since ye have become sluggish in hearing. 12 For truly *while* **ye are being obligated** to be being teachers (because of) the time, again ye are having need to be teaching you what *are* the elements of the beginning of the oracles; and have become as having need of milk, and not of solid food. 13 For **everyone** who is partaking of milk is unskilled in *the* word of righteousness; for he is an infant; 14 but the solid food is for *the* fully grown, who is having the senses *which* exercised (on account of) the habit (for) distinguishing both good and evil.

A. Christ is a great High priest, Heb 4:14-5:14
    i. Ascended into the heavens, Heb 4:14

Our salvation is perfected because Jesus is superior to Aaron as Christ is a great High priest, which mentioned before in Heb 2:17 and Heb 3:1 as the writer alluding to the priesthood of Christ. Now the writer will start at looking at the greatness of Christ because he ascended into the heavens. The word of emphasis is having. We are possessing Christ. All High priests of the Aaron lineage have died and are still in their graves today, but our High priest rose from the grave and is sitting at the right hand of God. His sacrifice was sufficient once for all as we will look at later. This ascension is in the perfect tense which is past tense and abiding results. Because of this our need is to possess our statement of faith. We say that we trust what Christ did for us, so let us keep this closer to our heart, and hold dear. Notice that the writer neglected not again to mention that Jesus is the Son of God. His deity is always in mind.

Hebrews 4:15

A. Christ is a great High priest, Heb 4:14-5:14
    ii. Without blemish, Heb 4:15-5:3

The word of emphasis is not. We do NOT have someone with any feelings. Our Lord has compassion for our needs because Jesus has faced all temptations which we can face.

Hebrews 4:16

The word of emphasis is let us keep coming. Because we have our Lord who we can relate to, we can keep approaching our compassionate Savior. Notice this is in present tense, which is a continuous action. Day by day our approach is with boldness. We have the freedom of speech our minds and open our hearts

freely. As Christ is sitting at the right hand of God, this is a place of power, but also of grace. This grace shows kindness where we do not deserve it at the appropriate time.

Hebrews 5:1

Now see the calling for the priesthood. The word of emphasis is high priest. So the writer wants here to see how they are chosen and what ministry they will serve. They are selected from men as it was from Aaron's lineage, Ex 28, and their ministry spelled out in Ex 29. In Nu 18, it shows that it will be Aaron and his sons will bear the iniquity of the sanctuary and the priesthood. But we know as the writer wrote later that these sacrifices did never take away sins, Heb 10:11 "And **every priests** were standing (day by) day ministering, and offering the same often sacrifices, which are never being able to take away sins." These High priests would offer (present tense) these presents and sacrifices but these would only cover temporally their sins, as these High priests offerings were a type of Christ sacrifice which will take away our sins once and for all.

Hebrews 5:2

These High priests can appease God temporally as they are continually acting on behalf of ignorant and misled sinners, but also must appease God for his own sins. Since Christ was tempted in areas of our lives, but yet without sin. The compassion of the High priests to act on behalf of others without forgetting his own sins. Christ has feelings for us while without sin, Mt 11:29,30: "**Take** My yoke (upon) you, and learn (from) Me, for I am meek and lowly in heart; and ye will find rest to your souls. For **My yoke** is easy and My burden light."

Hebrews 5:3

So the writer reinforces that the High priest are obligated on a continuous state to offer for the people and himself. This High priest is indebted to their calling to serve in this manner.

Hebrews 5:4

A. Christ is a great High priest, Heb 4:14-5:14
   iii. Chosen by God, Heb 5:4-5

The word of emphasis is to himself. The emphasis here that all value belongs to the heritage of being in Aaron's lineage, not on the person himself. But the High priest was chosen by God, so each High priest is assigned by God to be rulers of the people, Joh 3:27: "John **answered** and said, a man is not being able to be receiving nothing unless it should be given to him (from) heaven." This is why Paul apologized when he rebuked the High priest as he was not aware it was the High priest, Ac 23:1-5: "And Paul **looked intently** on the Sanhedrim *and* said, men brethren, I myself have conducted myself towards God in all good conscience (unto) this day. But **the high priest** Ananias ordered the ones who were standing by him to be smiting his mouth then Paul said (to) him, God is being about to be smiting thee, whited wall; and are thou thyself sitting judging me (according to) the law, and are thou commanding me to being be smitten contrary to law? And **these ones** who were standing by said, are thou railing the high priest of God? Paul **was saying**, I was not being conscious, brethren that he is a high priest; for it has been written, thou will not speak evil of a ruler of thy people."

Hebrews 5:5

The word of emphasis now is the Christ. In the same manner Jesus Christ magnified himself, Joh 7:18 8:54. This is a quote from Ps 2:7, and the same Jesus was preached using this Psalm, Ac 13:33. This is the second time the author used this verse to prove that Jesus is greater, as before it was to prove that Jesus is greater than the angels, Heb 1:5. So why did God send his own Son? It is because the figure or type set up

through the Leviticus Priesthood was weak in the flesh, as these priests were sinners, but the great High priest our Lord Jesus Christ was sacrificed sin in his flesh, Ro 8:3.

Hebrews 5:6

A. Christ is a great High priest, Heb 4:14-5:14
iv. Eternal heritage, Heb 5:6-14

The word of emphasis here is in another. So there is even more proof that Jesus is superior to the Leviticus priesthood. This quote is from Ps 110:4: "The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek." Abraham met Melchizedek who was King of Salem, Ge 14:18-19: "And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God. And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth." The writer explains further why this order is better in Heb 7. All High priests come from the lineage of Aaron, but this priest has no lineage, Heb 7:3. Not only having no genealogy, no mother or father, this priest was swore with an oath, while the Leviticus priesthood did not, Heb 7:21.

Hebrews 5:7

The word of emphasis here is who. This refers back to verse 5, the Christ, the Son of God in the order of Melchizedek, was a man, in the flesh, as Heb 10 will more in detail explain the significance of the fleshly body. In the time of Christ's death, in the garden of Gethsemane, he was full of prayers and urgent supplications to God to he would not die there in the Garden, as his heart was ready to break for those who he will die for, Mt 26:38-39: "**Then** Jesus is saying to them, My soul is very sorrowful (even to) death; remain here and keep watching (with) Me. And He **went forward** a little *and* fell (upon) His face praying, and saying, My Father, if it is being possible let this cup pass (from) Me; nevertheless not as I Myself am willing, but as Thou Thyself." The cup was the death there in the Garden, instead of the Cross.

Hebrews 5:8

This is reference to Isa 50:5-6: "The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." Jesus explained that he must do the will of his father, Joh 4:34: "Jesus **is saying** to them, My meat is in order that I might be doing the will of the One Who sent Me, and may finish His work." 6:38: "for I have come down (out of) the heaven, in order that I might not be doing My will, but the will of Him Who sent Me." 15:10: "**If** ye should keep My commandments, ye will abide (in) My love; as I Myself have kept the commandments of My Father, and I am abiding (in) His love." For Christ suffered and was obedient even unto death of the cross, Php 2:8: "and having been found in figure as a man *is*, He humbled Himself, *and* have become obedient (unto) death, even *the* death of *the* cross."

Hebrews 5:9

Here again the main theme of the book, that Jesus perfected our salvation as he is the author of our eternal salvation. As Christ subjected himself to the will of his Father, we are harkening to his command of whosoever shall call upon the name of the Lord shall be saved, Ro 10:13. For those who repented of their sins, they will take head to the exhortation to put their faith in the finished sacrifice once for all.

Hebrews 5:10

For God saluted our Savior as High priest, according to the arrangement of MELCHIZEDEK.

Hebrews 5:11

This teaching of this arrangement is very difficult even for someone as wise as Solomon. For Queen of Sheba asked him heard questions, and would have trouble with MELCHIZEDEK, 1Ki 10:1: "And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions." Jesus tried to explain many things of such but his disciples could not bear them, Joh 16:12: "I am having **yet** many things to be saying to you, but ye are not being able to be bearing now." Even Peter read the things that Paul wrote and he had difficulty with it, 2Pe 3:16: "As also **(in) all** *his* **epistles**, speaking (in) them (concerning) these things, (among) which some things are hard to be understood, which the untaught and unestablished are wrestling, as also the other scriptures, (to) their own destruction." Many are slow of heart to believe, Lu 24:25: "And **He** Himself said (to) them, O senseless and slow of heart to be believing (in) all which the prophets spoke," but here they are slow in hearing. Their heart is willing but their minds are having a difficult time to decipher the truths explained here.

Hebrews 5:12

The word of emphasis here is ye are being obligated. Their obligation was cast upon them as the Church was young, and it needed leaders and teachers, but now these teachers need to be taught. They needed to be taught the principles of the first words of God. With so many statutes and laws bringing them blueprints for the perfected salvation through our Lord Jesus Christ, they needed to go back before all that Moses gave them. To put all the Mosaic laws together along with the fulfillment of Christ according to the High Priest in the order of MELCHIZEDEK would be too much for them right now. So they need to be like a babe in Christ, nursing on milk instead of meat of the Word. Of course, they need to wean from milk so they will understand this teaching, Isa 28:9: "Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts." The writer uses this picture before he fully goes into the doctrine of MELCHIZEDEK in Heb 7. Peter understood this in his ministry, 1Pe 2:2: "as newborn babes *are* long ye after the genuine mental milk, in order that ye may grow (by) it."

Hebrews 5:13

The word of emphasis here is everyone. No one is excluded from this premise. This explains further that the readers are inexperience in words approved by God for instruction in righteousness, 2Ti 3:16: "All **scripture** *is* God-inspired and profitable (for) teaching, (for) conviction, (for) correction, (for) discipline which *is* (in) righteousness."

Hebrews 5:14

When can we digest solid food? It when we can discern between good and evil. We need to make a habit to distinguish what is from God and what is from man. For God want us to be perfect, Mt 5:48: "Therefore ye yourselves **will be** perfect, even as your Father Who *is* (in) the heavens is perfect," but our pride comes up with doctrine that is contrary to what we learned from Scripture. In the next chapter, the writer had to deal with this fallacy of losing one's salvation. So these exhortations were really to put these readers in their place and shame not what Christ accomplished on the cross.

So to sum up, our faith is perfected in Christ when we see here that Jesus is superior to the Leviticus priesthood because Christ is a great High priest: who ascended into the heavens, who was without blemish, who was chosen by God, and who came from eternal heritage.

Hebrews 6:1

FAITH IS PERFECTED IN CHRIST because

V. Heb 4:14-7:28 Christ is superior to Leviticus Priesthood
  B. Christ is a better High Priest, Heb 6:1-7:2
    i. Assurance to believers, Heb 6:1-12

Heb 6:1 Wherefore **having left** the discourse of the beginning of the Christ, let us keep going (to) the full growth; laying not again a foundation of repentance (from) dead works, and of faith (in) God, 2 both of *the* doctrine of dippings, and of laying on of hands, and of resurrection of *the* dead, and of eternal judgment. 3 And we will do **this,** if indeed God should permit. 4 For *it is* **impossible** for the ones who were once enlightened, also tasted the heavenly gift, and became partakers of *the* Holy Spirit, 5 and tasted *the* good word of God and *the* works of power of *the* coming age, 6 and fell away, to be renewing again (to) repentance, crucifying afresh for themselves the Son of God, and exposing *Him* publicly. 7 For *the* ground which drank often the coming rain (upon) it, and is producing fit herbage for the ones (for sake of) whom also it is being tilled, is partaking of blessing (from) God; 8 but *which* is bringing forth thorns and thistles, is rejected and near to a curse, of which the end *is* (for) burning. 9 But **we have been persuaded** (concerning) you, beloved, better things and *things which* are accompanying with salvation, if even thus we are speaking. 10 For God *is* **not** unrighteousness to forget your work and labor of love which ye demonstrated (to) His name, having served to the saints and serving. 11 But **we are desiring** *that* each of you show the same diligence (to) the full assurance of the hope (unto) *the* end; 12 in order that ye may be not sluggish, but imitators of the ones who were inheriting the promises (through) faith and long patience.

Verse 1-2, wherefore, not therefore, as this is διο, not δια. **Therefore** the following would bring consequences, while **wherefore** would bring results because the argument already stated that they are babes. The means by doing this is abandoning the previous subject which is High Priest according to the order of Melchizedek, Heb 5:10. This discourse (λογος) of the beginning *{Heb 5:12 beginning of oracles}* of the Christ (notice the article as it shows the definite person) was set aside in order to go on to another topic. The beginning refers to the teaching of early High Priest met my Abraham. For now, it is too difficult to comprehend and the author will deal with this in Heb 7. This hortatory subjunctive is first person imperative saying I personally as writer will move on to this new subject as it is necessary to deal with this subject. It is very important to follow this instruction as it would make it difficult to understand Heb 6:4 as we need not to bring attention to the essentials of salvation mentioned below. By understanding this topic, it will lead on to growth so they can feed on the meat of the word instead of milk of the word. In the manner to do this, the writer will not look now at a foundation or first principal which are: of repentance from dead works, of faith in God, of teaching of baptisms, of imposition of hands, of resurrection of the dead, and of eternal judgment. We know our foundation is Jesus Christ. Paul calls himself a wise masterbuilder, 1Co 3:10,11 These six above principles are for the essentials of teaching on salvation. Each principle is with the conjunction "and" (και) except of baptisms and of laying on which have one conjunction for both "both … and" (τε). Notice at the end the writer did not say eternal life, but eternal judgment. Also notice baptisms is plural which there are two dippings, the first is the baptism of the Holy Spirit and the second is water baptism.

Hebrews 6:3

Any future planning comes with God in mind as our life is like a vapour. Our next moment is in God's hands, Jas 4:14-15: "ye are not knowing what *will be* on the morrow; for what *is* your life? Even **a vapour** which is appearing (for) little *while*, and then also is disappearing. **(Instead)** ye should be saying, if the LORD should will and we should live, also we may do this or that."

Hebrews 6:4

Verse 4-5, IT IS IMPOSSIBLE: imbue with saving knowledge as someone who deeds are manifest by the light and comes to the truth (Jesus), Joh 3:19-21: "And **this** is that judgment, that the Light has come (into) the world, and men loved the darkness rather than that Light; for their works were evil. For **everyone** who is doing wickedness is hating that Light, and is not coming (to) that Light, in order that his works may not be exposed; but the one who is doing the truth is coming (to) that Light, in order that his works may be manifested that they have been wrought (in) God;" and partake or experienced the gift

of the Holy Spirit, Ac 2:38: "And **Peter** said (to) them, repent, and let each of you be dipped (in) the name of Jesus Christ, (for) remission of sins, and ye will receive the gift of the Holy Spirit;" and become partners with the Holy Spirit, Heb 3:1,14: "Wherefore, holy brethren, partakers of *the* **heavenly calling**, consider the Sent One and High Priest of our confession Jesus Christ; for we have become companions of the Christ, if indeed we should hold the beginning of the assurance (unto) *the* firm end;" and experienced the Word of God, 1Co 2:10-16; and thinking of the coming age.

Hebrews 6:6

And fall away from the true faith; and to be renovating again to repentance (remember the essentials of salvation must not be view here, Heb 6:1); this result is crucifying afresh the Son of God for themselves; and exposing to public disgrace.

So the statement of verse 4-5 and verse 6 IS IMPOSSIBLE to tie together. It is impossible to become a believer and then become an apostate. Once you are sheep, you will in no wise ever perish, Joh 10:27,28: "**My sheep** are hearing My voice, and I Myself am knowing them; and they are following Me, and I Myself am giving to them eternal life; and they shall in no wise perish (for) ever, and anyone will not seize them (out of) My hand." It is only POSSIBLE that this person was never born again, 1Jo 2:19: "They went out **(from among) us**, but they were not (of) us; for if they were (of) us, they possibility have remained (with) us; but in order that they might be being made manifest that all are not (of) us." There is no "if" in the Greek, but it is "and (και)," and the AV has caused a lot of controversy over the centuries.

Hebrews 6:7

The writer gives examples from agriculture, verse 7-8, so to this end the writer is strongly desiring that these readers would have full assurance of their expectation of their end, verse 11. The purpose of having a strong confidence will provide growth by being mimics of those who waited by faith and patience, verse 12. The greatest example is Abraham, verse 13.

Hebrews 6:13

V. Heb 4:14-7:28 Christ is superior to Leviticus Priesthood
  B. Christ is a better High Priest, Heb 6:1-7:28
    ii. Better oaths and promises, Heb 6:13-19

13 For *after* God has promised **to Abraham** since (by) no one He was having greater to swear; swore (by) Himself, 14 saying, surely blessing I will bless thee, and multiplying I will multiply thee; 15 and thus *after* he has had long patience obtained the promise. 16 For **men** indeed is swearing (by) the greater, and the oath *is* of all gainsaying and end (for) confirmation; 17 (in) which *because* God was desiring abundantly to show to the heir of promise the unchangeableness of His counsel, interposed by an oath, 18 in order that (by) two unchangeable things, (in) which it *was* impossible *that* God can lie, we might be having strong encouragement who fled for refuge to lay hold on the setting before *us* hope: 19 which we are having as an anchor of the soul both certain and firm, and is entering (into) that within the veil,

God gives promises, and these promises are pledged with an oath, verse 17. So there are two unchangeable things: (1) God cannot lie, God is faithful that he will keep his promises; (2) and God pledge these promises with an oath, verse 18.

Hebrews 6:19

By this, the readers cannot deal with the meat of the word which is the certainty of God keeping his promises by oath to Abraham with High Priest of the order of Melchizedek if they cannot deal with their

own assurance of salvation. When they do that, they will see that they have an Anchor, verse 19, because Jesus is Forerunner, verse 20, author of our faith, Heb 5:9.

Hebrews 6:20

V. Heb 4:14-7:28 Christ is superior to Leviticus Priesthood
B. Christ is a better High Priest, Heb 6:1-7:28
iii. Better order, Heb 6:20-7:28

20 where *as* a forerunner is Jesus entered (for) us, (according to) the order of Melchizedek a high priest *Who* having become (for) ever. 7:1 For this **Melchizedek,** King of Salem, priest of God the Most High, *who* met Abraham who was returning (from) the smiting of the Kings, and blessed him; 2 to whom also Abraham divided a tenth (of) all; *who* is being interpreted first King of Righteousness, and then also King of Salem, which is King of peace; 3 without father, without mother, without genealogy; neither beginning of days, nor having end of life; but has been assimilated to the Son of God, is abiding a priest (in) perpetuity. 4 Now **keep considering** how great this *one was*, to whom Abraham the patriarch gave even tenth (out of) the spoils. 5 And **the ones** indeed (from among) the sons of Levi who are receiving the priesthood, are having commandment to be taking tithes from the people (according to) the law, that is their brethren, although he has come out (of) the loins of Abraham; 6 but this one who was reckoning no genealogy (from) them has tithed Abraham, and has blessed the one who was having the promises; 7 but (apart from) all gainsaying the inferior is being blessed (by) the superior. 8 And here **men** *who* are dying are receiving tithes; but there *is one*, *who* is being witnessed of that he is living. 9 And, so **to speak,** also Levi, who was receiving tithes has been tithed (through) Abraham; 10 for yet he was (in) the loins of *his* father, when Melchizedek met him. 11 Therefore **if** indeed perfection was (by) the Levitical priesthood, for the people has received *the* law (upon) it, what still need *was there* (according to) the order of Melchizedek *that* another priest is arising, and is not being named (according to) the order of Aaron? 12 For *while* the priesthood **is being changed,** (from) necessity also a change of law is taking place. 13 For **(of) whom** he is saying these things, he has part in a different tribe, (of) which no one has given attendance at the alter; 14 for *it is* manifest that our LORD has sprung (out of) Judah, (as to) which tribe Moses spoke nothing (concerning) priesthood. 15 And it is yet quite manifest **more abundantly,** since a different priest is arising (according to) the similitude of Melchizedek, 16 who has not been constituted (according to) *the* law of fleshly commandment, but (according to) *the* power of indissoluble life; 17 for He is testifying, "thou thyself *are* a priest (for) ever (after) the order of Melchizedek." 18 For there is becoming **a putting away** of *the* commandment *which* is going before, (because of) its weakness and unprofitableness, 19 for the law perfected nothing, but the introduction of a better hope *did*, (by) which we are drawing near to God. 20 And **(by) how much** *it was* not (apart from) *the* swearing of an oath; for the ones are becoming priests (without) the swearing of an oath, 21 but that One, (with) the swearing of an oath, (by) Him Who is saying (as to) him, the LORD swore and will not relent, thou thyself *are* a priest (for) ever (according to) the order of Melchizedek; 22 (by) so much Jesus has become surety of a better covenant. 23 And **those ones** are becoming many priests (because) they are being hindered by death from continuing; 24 but that One, (because) He is abiding (for) ever, is having the priesthood intransmissible; 25 whence also He is being able to be saving (unto) completeness the ones who are approaching (by) Him to God, *because* He is always living to be interceding (for) them. 26 For **such** a high priest was being suited for us, *Who is* holy, harmless, undefiled, separated (from) sinners, and becoming higher than the heavens: 27 Who is having not (day by) day necessity, as the high priests *were having*, to be offering up sacrifices first (for) His own sins, then for the ones of the people, for He did this once for all, *after* He offered up Himself. 28 For **the law** is appointing men as high priest, *who* are having infirmity; but the word of the swearing of the oath which *is* (after) the law, *is appointing* a Son *Who* has perfected (for) ever.

Hebrews 7:1

This is from Ge 14:18-20: "And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God. And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Salem means peace. Most Jewish commentators say it is Jerusalem, Ps 76:2: "In Salem also is his tabernacle, and his dwelling place in Zion." Paul says that Jesus is our peace, Eph 2:14: "For **He** Himself is our peace, Who made both one, and broke down the middle wall of the fence." God is of love and peace, 2Co 13:11: "Finally, brethren, **keep rejoicing**, keep being perfected, keep being encouraged, keep minding the same thing, keep being at peace; and the God of love and peace will be (with) you." So Jesus is first considered as a merciful and faithful high priest, Heb 2:17; then an apostle and high priest, Heb 3:1; following a great high priest, Heb 4:14; finally introduced as high priest according to the order of Melchizedek, Heb 5:10. This made Jesus a forerunner to this priesthood, Heb 6:20. Now in this chapter, the writer will consider the priesthood of Melchizedek. In Ge 14, it explains that there were four kings, verse 1, going to war with five kings, verse 2. When they took Sodom and Gomorrah, and Lot, Abraham brother's son, was also taken, verse 12. When Abraham found out, he delivered Lot, verse 16. Then the king of Sodom met Abraham at the valley of Shaveh, verse 17. Then Melchizedek king of Salem and high priest of the most high God brought forth bread and wine, verse 18. He blessed Abraham, verse 19, and he blessed God, verse 20.

Hebrews 7:2

V. Heb 4:14-7:28 Christ is superior to Leviticus Priesthood
iii. Better order, Heb 6:20-7:28
a. King of Righteousness and Peace, Heb 7:2

Melchizedek, king of Righteousness, King of Salem which means King of Peace received tithes from Abraham, as Abraham was recognizing the priesthood, he gave out of gratitude for being blessed by the Lord. This was given in the law to continue this gratitude as the tithes was to be holy unto the Lord, Le 27:30.

Hebrews 7:3

V. Heb 4:14-7:28 Christ is superior to Leviticus Priesthood
B. Christ is a better High Priest, Heb 6:1-7:28
iii. Better order, Heb 6:20-7:28
b. Service in perpetuity, Heb 7:3

Since verse 1-2 is talking about the priesthood, then it would be natural to refer that Melchizedek had no ancestor in the priesthood. It would be easy to refer to no genealogy as not being human, but that he did not belong to any line of priests. There is no record of the origin or the end of the priesthood line. This priesthood line will be assimilated to the Son of God. This model, copy or facsimile is in the past tense with abiding results. So this priesthood would remain in continuous state as it affects our salvation by perfecting it with the satisfactory sacrifice. Abraham respected his greatness, yet the writer of Hebrews is going to prove that Christ is superior to even Melchizedek, as great as he was.

Hebrews 7:7

Even though Abraham was called a prophet, Ge 20:7: "Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine," he is nowhere called either priest or king. Also Abraham paid tithes to Melchizedek, and Melchizedek blessed Abraham. In these respects, this would make Abraham inferior to Melchizedek. As a father would bless a child, and because of age, it would make the father superior. When a prophet blesses the people, this would make the prophet superior. The inferior position of Abraham is by rank, not by character.

Hebrews 7:11

FAITH IS PERFECTED IN CHRIST because

V. Heb 4:14-7:28 Christ is superior to Leviticus Priesthood
B. Christ is a better High Priest, Heb 6:1-7:28
iii. Better order, Heb 6:20-7:28
c. Service in perfection, Heb 7:11

Another key verse for the main theme of Hebrews, the perfection of salvation through our Lord Jesus Christ. Notice if a condition that the Leviticus priesthood could not attain this perfection. Because of this, another priest is standing forth but not from the order of Aaron.

Hebrews 7:12

As this perfection was not attained with the order of Aaron, a transfer of order is required. To transpose to another line also required a transfer of the law out of necessity. The alteration of the law is now taking place (ginomai, to become), as this verb is in the present tense.

Hebrews 7:13

of whom refers to Jesus Christ

Hebrews 7:14

manifest means openly evident, known to all.

Hebrews 7:15

Manifest here is a different word which means thoroughly clear or plain to all. Adding the adverb more abundantly makes it more remarkable than before.

Hebrews 7:16

In TDNT *akatalytos*. This word, meaning "indissoluble," "indestructible," occurs in the NT only in Heb 7:16, where it carries the nuance of "eternal." The risen Jesus *{Heb 7:25}* is superior to the Levitical priest because he now has in fulness the indestructible life that he has already as the historical man Jesus. As Heb 9:14 points out, the eternal Spirit is at work in him, so that even in his mortal humanity he enjoys a fellowship with God that means eternal life. In his death, then, he is upheld by the same Spirit. Under no compulsion to die, he offers himself in priestly sacrifice, and in so doing he remains above death. In virtue of this indestructible power, his sacrifice, too, is of eternal validity

Hebrews 7:17

V. Heb 4:14-7:28 Christ is superior to Leviticus Priesthood
B. Christ is a better High Priest, Heb 6:1-7:28
iii. Better order, Heb 6:20-7:28
d. Service is unchanging hope, Heb 7:17, 19, 24, 25, 28

Quote from Ps 110:4: "The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek" for Biblical proof of such a change in the order of priesthood.

Hebrews 7:18

Putting away is putting aside. Christ did not come to destroy the law but fulfill the law, Mt 5:17: "Do **not** think that I came to abolish the law or the prophets: I came not to abolish, but to fulfill." It seems to

contradict, but this verse is not referring to the law but the order (commandment). The order of Aaron is feeble and useless because a better order is replacing it.

TDNT: The verb means refusing or rejecting a person. *{cf. 1Th 4:8 Joh 12:48 Jude 1:8}* athetesis is "abrogation" or "annulment" of the law in Heb 7:18, of sin in Heb 9:26.

Hebrews 7:19

The law here is referring to the Leviticus priesthood. Another verse showing that only Christ has perfected our salvation. For the order of Aaron was an introduction of a better priesthood, and Christ a better High Priest offers an expectation by drawing near to God.

Hebrews 7:20

The order of Aaron did not need to swore in by oath. It was their heritage, their right.

Hebrews 7:21

But Jesus was in the order by an oath. And this oath involved Immutability. TDNT: Paul uses *ametameletos* again in Ro 11:29: "For the gifts and the calling of God *are* **without repentance**," where he says that God's gifts and calling are irrevocable. The same thought of God's faithfulness occurs in Heb 7:21: God has pledged with an oath that the institution of the eternal high priest is unchangeable, and he will not change his mind.

Hebrews 7:22

So Jesus gives us a better covenant with guarantees. TDNT: Formed from engyao, "to pledge," engyos means "offering security" and ho engyos "guarantor." The term occurs figuratively in Heb 7:22, where Jesus with his life, death, and ascension is the guarantee that the beginning of God's saving work will be followed by its promised completion.

Hebrews 7:23

The order of Aaron has many priests because of death.

Hebrews 7:24

Christ is remaining forever as his priesthood is unchangeable and therefore not liable to pass to a successor. Christ has an eternal and imperishable priesthood.

Hebrews 7:25

Again another verse to show the perfectness of salvation through our Lord Jesus Christ, because he is eternal and our advocate, Ro 8:34: "**Who** *is* the One Who is condemning? *It is* **Christ** Who died, but rather also was raised up, Who also is (at) *the* right hand of God, Who also is interceding (for) us." 1Jo 2:1: "My little children, I am writing **these things** to you in order that ye may not sin. And **if** anyone should sin, we are having a paraclete (with) the Father, Jesus Christ *the* righteous."

Hebrews 7:26

Jesus is suited or fit because he is holy, harmless, undefiled, sanctified, and highly esteemed.

Hebrews 7:27

Jesus was offered once for all. This should be a warning against the fallacies of Armenians who say that you can lose your salvation and the dogma from hell that Christ is offered literally in the Mass.

Hebrews 7:28

For the law of Moses which gave the Leviticus priesthood appointed men who are not fit as Christ because they are sinners themselves. The word from Ps 110 was with an oath and Jesus fulfilled this as he perfected our salvation, again another verse pertaining to the main theme of the book.

Hebrews 8:1

FAITH IS PERFECTED IN CHRIST because

VI. Heb 8:1-5 Christ is superior to the old Tabernacle

1 Now **a summary** (upon) the things which is being spoken of such, we are having a High Priest, Who sat down (on) *the* right hand of the throne of the Greatness (in) the heavens, 2 *He is* a Minister of the Holies, and of the true tabernacle which the LORD pitched, and not man. 3 For **every high priest** is being appointed to be offering both gifts and sacrifices; whence *it is* necessary *that* this One is having something also which He may offer. 4 For **if** indeed He was (on) earth, not even was possibility a priest, *because* the priests who are offering gifts (according to) the law are, 5 who are serving the representation and shadow of the heavenlies, according as Moses has been divinely instructed *while* he was being about to construct the tabernacle, for keep seeing, he is saying, thou will make all things (according to) the pattern which was shown thee (in) the mountain.

To summarize, **Faith is perfect in Christ** because Jesus is superior to the Prophets, Heb 1:1-3; to the angels, Heb 1:4-2:18; to Moses, Heb 3:1-4:2; to Joshua, Heb 4:3-13; to Leviticus Priesthood, Heb 4:14-7:28.

We are having High Priest who is sitting at the right of the Majestic throne in heavens, Heb 1:3,13 Col 3:1: "Therefore **since** ye were raised with Christ, keep seeking the things above, where Christ is sitting (at) *the* right hand of God:" Re 3:21: "**The one** who is overcoming, I will give to him to sit (with) Me (on) My throne, as I Myself also overcame, and sat down (with) My Father (on) His throne."

Hebrews 8:2

Christ is a minister of Holy of Holies, Heb 9:3,8 10:19 13:11 and the true sanctuary which the Lord fasten together not man.

TDNT: "Minister, leitourgos. This term is rare in Greek. It occurs occasionally in the papyri and inscriptions for liturgical officials, for workers, and for cultic ministers. It is also uncommon in the LXX, and has a cultic sense only in Isa 61:6. Of the five NT instances only Heb 8:2 and Ro 15:16 have cultic significance. In the one Christ is a minister of the true sanctuary, in the other Paul has a priestly ministry inasmuch as by his missionary work he presents the Gentiles an acceptable offering to God."

Hebrews 8:3

Every high priest offer sacrifices and gifts, Heb 5:1. Christ is offering Himself, Heb 7:27.

Hebrews 8:4

The condition if makes is not possible for Christ to have an earthly ministry as High Priest, for this priesthood has already been set up (according to the law), Nu 18. Jesus is our heavenly High Priest.

Hebrews 8:5

These earthly High Priests are serving the figure (pattern or copy) and sketch (outline) of the tabernacle existing in heaven. Moses was consulted by impression to construct the earthly tabernacle by God on the

mountain. This pattern is spelled out in Ex 25-27, Ex 25:40: “And look that thou make *them* after their pattern, which was shewed thee in the mount.” 26:30: “And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.” 27:8: “Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make *it*.” Nu 8:4: “And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.” Ac 7:44: “Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.”

Hebrews 8:6

FAITH IS PERFECTED IN CHRIST because

VII. Heb 8:6-13 Christ is superior to the old Covenant

6 But now He has obtained **a more excellent** ministry by so much as also He is Mediator of a better covenant which has been established (upon) better promises. 7 For **if** that first *one* was faultless, a place was not possibility being sought for a second *covenant*. 8 For *because* **He is finding fault** with them He is saying, behold, days are coming, the LORD is saying, and I will ratify (as regards) the house of Israel and (as regards) the house of Judah a new covenant; 9 not (according to) the covenant which I made with their fathers, (in) *the* day *after* I have taken hold of their hand to lead them (out of) *the* land of Egypt; because they themselves continued not (in) My covenant, and I Myself disregarded them, *the* LORD is saying. 10 Because **this** *is* the covenant which I will covenant with the house of Israel (after) those days, *the* LORD is saying, *by* giving My laws (into) their mind also I will inscribe them (upon) their hearts; and I will be to them (for) God, and they themselves will be to Me (for) people. 11 And they shall **in now wise** teach each his neighbor, and each his brother, saying, know the LORD; because all will know Me, (from) the little *ones* (to) the great *one* of them; 12 because I will be merciful to their unrighteousness, and I will in no wise remember anymore their sins and their lawlessness. 13 **(While)** *the* new was saying, He has made old the first; but that which is growing old and is aging *is* near disappearing.

As Jesus had a true tabernacle which the Lord pitched, Heb 8:2, but now Jesus has obtained (perfect tense, past with abiding results) a surpassing High priest office because of a better covenant. This more excellent ministry results in being an arbitrator for the lost. RC priest today think that they can be an advocate, mediator or arbitrator for the sinner, but only Christ our Lord can forgive sins. This new covenant is superior because it has been legislated (perfect tense) upon better promises.

Hebrews 8:7

The first covenant was not faultless. As when we write a will, the contract is not in effect until the one who made the arrangements dies. Then the wishes of the disease are spelled out. This is why we have the Old Testament and the New Testament. The Old Testament had a covenant given unto Moses which had flaws. It was given when God brought out of the land of Egypt, God gave this covenant only for Israel, and it was followed by the letter of the law.

Hebrews 8:8

Now the new covenant will not be in stone but his law will be in their hearts, and your neighbours will be called brothers, Jer 31:31-34: “Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all

know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more." Jesus died and now the New Testament guides our lives, Ro 7:22: "For **I am delighting** in the law of God (according to) the inward man:" 8:2-8" "For **the law** of the Spirit of life (in) Christ Jesus set me free (from) the law of sin and of death. For *although* the law *is being* **powerless**, (in) that it was weak (through) the flesh, God *who* has sent His own Son (in) likeness of flesh of sin and (for) sin condemned that sin (in) the flesh, in order that the requirement of the law may be fulfilled (in) us, who were walking not (according to) *the* flesh, but (according to) *the* Spirit. For **the ones** who are (according to) *the* flesh, are minding the things of the flesh; and the ones *who are* (according to) *the* Spirit, the things of the Spirit. For **the mind** of the flesh *is* death; but the mind of the Spirit, *is* life and peace. Because **the mind** of the flesh is enmity (towards) God: for it is not being subject to the law of God, but for neither it is being able *to be subject*; and **the ones** who are (in) *the* flesh, are not being able to please God." 2Co 3:3,7: "being manifested that ye are epistle of Christ *which* was ministered (by) us, *which* has not been written with ink, but with *the* Spirit of *the* living God, not (in) tablets of stone, but (on) tablets of *the* fleshly heart. But if **the service** of death (in) letters, having had been engraved (in) stones, became (in) glory, so as the children of Israel were not being able to look intently (into) the face of Moses, (on account of) the glory of his face, which is being annulled."

Hebrews 8:13

This section Heb 8:6-13 Christ is superior to the Old covenant as even Jer 31:31-34 shows how the new covenant is better as the laws would be written in our hearts and their neighbor will be called brothers which opens up to the Jews and Gentiles.

Hebrews 9:1

FAITH IS PERFECTED IN CHRIST because

VIII. Heb 9:1-10 Christ is superior to the old Sanctuary

1 Therefore the first **was having** also indeed ordinances of services, and the worldly sanctuary. 2 For **a tabernacle** was prepared the first, (in) which *were* both the lampstand and the table and the presentation of the loaves, which is being called holy. 3 But **(after) the second veil** a tabernacle which is being called holy of holies, 4 *which* is having a golden censer, and the ark of the covenant, *which* has been covered round with gold in every part, (in) which *was the* golden pot having the manna, and the rod of Aaron which sprouted, and tablets of the covenant; 5 and (above) it *the* cherubim of glory evershadowing the mercy seat; (concerning) which it is not now *the time* to be speaking (in) detail. 6 Now *after* **these things** thus have been prepared, the priests are entering (into) the first tabernacle at all times accomplishing the services; 7 but (into) the second the high priest alone *is entering* once in the year, not (apart from) blood, which he is offering (for) himself and the sins of ignorance of the people: 8 *while* the Holy Spirit is signifying this, *that* the way of the holies has not yet been made manifest while the first tabernacle is still having a standing. 9 **Which** *is* a simile (for) the present time, (in) which both gifts and sacrifices are being offered, *by* being able not to perfect the one who is serving (as to) conscience, 10 only (in) meats and drinks and divers washings, and ordinances of flesh, *by* being imposed (until) *the* time of setting things right.

Therefore Jesus perfected our faith because Christ is superior to the old tabernacle and the old covenant in chapter 8, the writer now moves on to show that Christ is superior to the earthly tabernacle. The tabernacle and its ministries were ordained by God when Moses was given the pattern when he received the tablets. This service of the sanctuary was brought for free offerings every morning, Ex 36:33: "And he made the middle bar to shoot through the boards from the one end to the other." Only Aaron and his sons took care of the sanctuary, Nu 3:38: "But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be

put to death." This ordinances were done on a daily basis (εχω, to have imperfect tense), and this was done in the outer tabernacle where all priests had access. This earthly sanctuary was a type of the one which is heaven today where Jesus is carrying out his service. This heavenly sanctuary provides for better worship. The earthly sanctuary does not it is a worldly sanctuary, but that it is made with earthly material.

Hebrews 9:2

The outer (first) tabernacle, (in which: it was the Holy Place as distinguished from "the Holy of Holies."), was equipped with the lampstand, the table and the placing of the shewbread. The lampstand is the symbol of the spiritual light which Christ imparts, Joh 1:9: "The true Light **was** the thing which is lighting every man *who* is coming (into) the world." 8:12: "Therefore again **Jesus** spoke to them, saying, I Myself am the Light of the world; the one who is following Me will in no wise walk (in) darkness, but will have that Light of the life." 9:5: "**When** I should be (in) the world, I am light of the world." 12:46: "**I** Myself a Light have come (into) the world, in order that everyone who is believing (on) Me may not abide (in) the darkness." It was made of gold and had seven lamps for burning olive oil, the bowls made like almonds, with a knop and a flower in one branch, Ex 25:31-40: "And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick. And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers. And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their knops and their branches shall be of the same: all it *shall be* one beaten work *of* pure gold. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold. *Of* a talent of pure gold shall he make it, with all these vessels. And look that thou make *them* after their pattern, which was shewed thee in the mount." The candlestick was pure gold, denoting the purity, worth, splendour, glory, and duration of the church. Zechariah was shown the lampstand by an angel and he asked what the meaning of this, and the angel replied that it is the word of the Lord, as God's Word is not by might, nor by power, but by my spirit, Zec 4:1-6: "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof: And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof. So I answered and spake to the angel that talked with me, saying, What *are* these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts." So our light was Christ while he was in the world, and now is the Word of God through the light given by the Holy Spirit, 1Jo 2:14,27: "**I wrote** to you, fathers, because ye have known the One Who *was* (from) *the* beginning. **I wrote** to you young men, because ye are strong and the Word of God is abiding (in) you, and ye have overcome the wicked *one*. And **ye** yourselves have the anointing which ye received (from) Him, He is abiding (in) you, and ye are not having need in order that anyone might be teaching you; but as that same anointing is teaching you (concerning) all things, and it is true, and it is not a lie; and even as it taught you, ye will abide (in) Him." The candlestick required constant care, twice a day, or oftener, when the lamps were trimmed and supplied with oil, the same being eloquently typical of the constant care, meditation, reading and study of the Bible. The table is of shittim wood in the holy place on which were kept twelve loaves of bread. This table was overlaid with gold, Le 24:5-9. As this table was Shittim wood overlaid with gold, whereby were signified the two natures of Christ in one person; the human nature by the Shittim wood, which is incorruptible, for though he died he saw no corruption, and is risen again, and lives forever; and the divine nature by the gold, all the fulness of the Godhead dwelling in him. The table speaks of communion. It is indeed wonderful to be able to sit at the table of God's mercy and commune with him.

The Christian has the personal privilege of communing with Christ, but the church has that same given right and privilege. To commune speaks of intimacy. For there to be intimacy there needs to be closeness. Sin can take away the communion that we need to maintain that closeness. There is no greater privilege than sitting at the table with Jesus having that communion. The shewbread is a symbol of spiritual meat provided by God to strengthen for his service. These unleavened cakes, shows us as being true and sincere, and without the leaven of malice and hypocrisy; and by twelve of them, which may represent the twelve tribes of Israel, and the Church having the twelve apostles. Twelve loaves of bread were kept fresh on the table and were arranged in two rows, suggesting the providence of God in the provisions made for his people, the two rows reminding one of the two Israels, the fleshly Israel and the spiritual Israel. May we remind ourselves that our nourishment comes from Christ alone who is the Bread of Life. He is the only one who can sustain us and refresh us. He satisfies the hunger pains that plague us. Once we have tasted of him, we may continue to feast off of him for all eternity. Then, in the background was the golden altar, the altar of incense, which speaks of prayer — no sacrifices were ever made there.

Hebrews 9:3

A veil or curtain *{Ex 26:31-33}* separated the holy place from the holiest of all or the most holy place (literally, "holy of holies"). It is called the second veil in contrast to the linen curtain separating the holy place from the outside court. *{Ex 26:36-37}* This second veil was of blue, purple, and scarlet, Ex 36:35. This veil was split in two from top to the bottom at the crucifixion of Christ, Mt 27:51: "And **behold**, the veil of the temple was rent (into) two (from) top (to) bottom; and the earth was shaken, and the rocks were rent."

Hebrews 9:4

Within this holy of holies, there was a golden censer. In the golden censer was burned incense in the Most Holy Place, when the High Priest entered it once a year. *{Le 16:12}* The altar of incense stood against the veil of the Most Holy Place. The golden censer was seen in the heavens during the great Tribulation, as it was the offering of the prayers of the saints, Re 8:3: "And **another messenger** came, and stood (at) the altar, *who* was having a golden censer; and much incense was given to him, in order that he may give *it* to the prayers of all the saints (upon) the golden altar which *was* (before) the throne." The ark of the covenant was covered with gold to show purity, and in it was the golden pot holding the manna, the sprouting rod of Aaron, and the tablets. The golden pot pictures of the provisions of God as it supplied all the needs according to the riches in glory, Php 4:19: "But my **God** will fill up all your need (according to) His riches (in) glory (in) Christ Jesus." The manna is a type of Christ in the name which means to appoint, prepare, and distribute. Aaron's rod that budded *{Nu 17:1-11}* was a perpetual sign of the exclusive right of Aaron and his descendants to the priesthood. This rod was involved in the miraculous incident which occurred after the rebellion led by Korah. *{Nu 16}* When Solomon built the Temple, nothing was in the ark but the two tables of stone. *{1Ki 8:9 2Ch 5:10}* The other articles may have been removed during the seven months the Philistines possessed the ark. *{1Sa 4:11 6:1}*

Hebrews 9:5

Above it refers to the ark of the covenant. The cherubim of glory was connected to the ends of the mercy seat. The two golden angels facing each other with widespread wings that covered the mercy seat, Ex 25:18-20: "And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be." From here God would give his commandments *{Ex 25:22}* and here he would "meet" the high priest on the Day of Atonement. *{Le 16:2,13-15}* Now the mercy seat was a lid of solid gold over the ark of the covenant, Ex 25:17: "And thou shalt make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof."

Hebrews 9:6

So the outer tabernacle, all priests daily ministries.

Hebrews 9:7

So the inner tabernacle, only the high priest had accessed once a year, on the day of Atonement, which is the high Sabbath, the day Christ died. The high priest would offer a blood sacrifice for the people and for himself, Ex 30:10: “And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.”

Hebrews 9:9

Figure — Greek, "parable": a parabolic setting forth of the character of the Old Testament.

For the present — "in reference to the existing time." The time of the temple-worship really belonged to the Old Testament, but continued still in Paul’s time and that of his Hebrew readers.

Hebrews 9:10

Pressed upon means the ceremonial laws and the rituals pertaining to them were all temporary, and were imposed only until the time or period of sacred history in which God would affect reformation. Reformation or setting things right translates a word which means a straightening, and was used in Greek literature of setting a fracture, repairing roads or houses, or even paying debts. The general meaning is "putting right" or "bringing to a satisfactory state."

Hebrews 9:11

FAITH IS PERFECTED IN CHRIST because

IX. Heb 9:11-10:18 Christ is superior to the old sacrifices
A. Sacrifices were of defiled blood, Heb 9:11-22

11 But **Christ** *Who* has become high priest of the coming good things, (by) the greater and more perfect tabernacle, not made by hand, that is not of the creation, 12 nor (by) blood of goats and calves, but (by) His own blood entered once for all (into) the holies, *and* found eternal redemption. 13 For **if** the blood of bulls and of goats, and ashes of a heifer *which* is sprinkling the ones who have been defiled, are sanctifying (for) the purity of the flesh, 14 (how much) rather will the blood of that Christ, Who (through) *the* eternal Spirit offered Himself spotless to God, purify your conscience (from) dead works, (for) to be serving *the* living God? 15 And **(for) this reason** He is Mediator of a new covenant, so that *after* death has taken place (for) redemption of the transgressions (under) the first covenant, the ones who had been called may receive the promise of the eternal inheritance. 16 For where *there is* **a testament,** *it is* necessary to be bringing in *the* death of the testator; 17 for a testament *is* affirmed (in the case) of *the* dead, since it is in no way being of force when the testator is living. 18 Whence **neither** the first has been inaugurated (apart from) blood. 19 For *after* every commandment **has been spoken** (according to) law (by) Moses to all the people, he took the blood of calves and of goats, (with) water and scarlet wool and hyssop, *and* sprinkled the book both itself and all the people, 20 saying, this *is* the blood of the covenant which God commanded (to) you. 21 And he sprinkled **the tabernacle** too and all the vessels of the ministration with blood; 22 and almost all things are being purified (with) blood (according to) the law, and there is not becoming remission (apart from) bloodshedding.

Christ (main subject), verse 12 entered (main verb): having found (past participle, in Garnier, translated using time, but Murdock, NCV, NET, Noyes, TWENTY, and Tyndale translated using attendant

circumstance: so I agree that these are two actions simultaneously). So it would be: Christ entered once for all into the holy of holies (inner sanctuary) and found eternal redemption. This redemption was by his blood, as there is no remission without the shedding of blood, Heb 9:22. This blood was shed for the remission of sins, Mt 26:28: "for this is the blood of Mine, which *is* of the new covenant, which is being poured out (concerning) many (for) remission of sins." We are justified freely by his grace through the redemption this is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, Ro 3:24,25: "*although* they are being justified gratuitously by His grace, *it is* (through) the redemption which *is* Jesus (in) Christ, **Whom** God set forth a mercy seat (through) the faith (in) His blood, (to) a showing forth of His righteousness, (in respect of) the passing over sins which had before taken place." Our faith in Christ's blood gives redemption and by this, we are no more condemned, but justified before God that we received the adoption of sons, Ga 4:5: "in order that He may ransom the ones *who are* (under) *the* law, in order that we may receive the adoption."

Hebrews 9:13

These sacrifices are cleansing the ones who are unclean. And Jesus' blood is not defiled, for he was made sin for us, who knew no sin, 2Co 5:21: "for He made that One Who has known not sin *to be made* sin (for) us, in order that we ourselves might be becoming righteousness of God (in) Him." This holy, harmless, undefiled, separate from sinners was our High priest, Heb 7:26. Verse 13, these sacrifices are cleansing the ones who are unclean. And Jesus' blood is not defiled, for he was made sin for us, who knew no sin, 2Co 5:21. This holy, harmless, undefiled, separate from sinners was our High priest, Heb 7:26.

Hebrews 9:14

For our redemption is not by corruptible things, silver or gold, … but by precious blood of Christ as a lamb without blemish and without spot, 1Pe 1:18,19: "*because* ye know that ye were redeemed not by corruptible things, silver or gold, (from) your vain manner of life *which* was handed down from *your* fathers, but by precious blood of Christ as a lamb without blemish and without spot:" Christ suffered ONCE for sins, 1Pe 3:18: "Because indeed **Christ** once suffered (for) sins, *the* Just (for) *the* unjust, in order that He may bring us to God, having been put to death in *the* flesh, but having been made alive by *the* Spirit." His precious blood was bought with a price, as Jesus ransomed us from the curse of the law, Ga 3:13: "**Christ** ransomed us (from) the curse of the law, *by* having become a curse (for) us; for it has been written, cursed *is* everyone who is hanging (on) a tree."

Hebrews 9:15

Because the old sacrifices were by priests who were defiled or unclean, we have one who can intervene for us in a new covenant, someone who is spotless, 1Ti 2:5: "For **God** *is* one, and *there is* one mediator of God and men, *the* man Christ Jesus." The new and better covenant is speaking better things since Abel, Heb 12:24. For the sacrifice of Abel spoke in a figure of a promise of redemption of one who will be bruised (his heel) so this same one will bruise the head of the serpent, Ge 3:15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." All Old Testament sacrifices were shadows of a prelude of all splendor found in Christ. The new covenant is of triumph. This promise has now been fulfilled which give us a new covenant of eternal life. The old covenant looked forward to a Redeemer, the new covenant looks back at what Jesus has accomplished for us by perfecting our salvation. Our new covenant is governed by the Spirit, not by the letter of the law, 2Co 3:6: "Who also made us competent *as* servants of a new covenant, not of letter, but of Spirit; for the letter is killing, but the Spirit is quickening."

Hebrews 9:16

The will or testament is not valid until the death of the one who made the will. All sacrifices were only picturing a better way. Day of Atonement was only putting off the wrath of God. Those who serving the old covenant was waiting for the fulfillment of a better covenant.

Hebrews 9:18

The old covenant was dedicated with blood.

Hebrews 9:19

Verse 19-21, the old covenant was sealed with blood.

Hebrews 9:22

The old covenant was purged with blood. Almost all things refer to limit of exceptions, as the case of a poor Israelite, Le 5:11-13: "But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering. Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: it *is* a sin offering. And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat offering," but for remission or forgiveness, there must be shedding of blood.

Hebrews 9:23

IX. Heb 9:11-10:18 Christ is superior to the old sacrifices
B. Sacrifices did not put away sin, Heb 9:23-10:4

23 Therefore *it was* **necessary** to be purifying the representations of the things (in) the heavens with these, but the heavenlies themselves with better sacrifices (than) these. 24 For Christ entered **not** (into) holies made by hands, *which are* figures of the true *ones*, but (into) heaven itself, now to appear before the face of God (for) us: 25 nor in order that He might be offering Himself often, even as the high priest is entering (into) the holies year by year (with) another's blood; 26 since it was necessary for Him to suffer (from) *the* foundation of *the* world; but now once (in) *the* consummation of the ages, (for) *the* putting away of sin, He has been manifested (by) the sacrifice of Himself. 27 And **(for) as much** as it is being apportioned to men once to die, and (after) this, judgment; 28 thus *after* Christ once was offered for to bear *the* sins of many, He will appear (out of) a second time to the ones who are awaiting Him (apart from) sin (for) salvation. 1 For *because* the law is having **a shadow** of the coming good things, not the image itself of the things, (year by) year with the same sacrifices which they are offering (without) interruption is never being able to perfect the ones who were approaching. 2 Since they whosoever ceased **not** to be offering, (because) the ones who are serving were having not one any longer conscience of sins, *if* they once had been cleansed! 3 But *there is* **(in) these** a remembrance of sins (year by) year. 4 For *it is* **impossible** that the blood of bulls and goats is taking away sins.

The old sacrifices purified or cleansed with blood these figures (earthly objects) which are patterns of our heavenly sacrifice which is Christ.

Hebrews 9:24

Not is the word of emphasis as Christ entered NOT into the earthly tabernacle, for the earthly sacrifices are patterns of the true sacrifice in heaven by Christ. This redemption is manifested before God for us unto justification, Ro 3:24: "*although* they are being justified gratuitously by His grace, *it is* (through) the redemption which *is* Jesus (in) Christ," Christ entered as a lamb without blemish, 1Pe 1:19: "but by

precious blood of Christ as a lamb without blemish and without spot," for our Passover lamb was slain, 1Co 5:7: "**Purge out** the old leaven, in order that ye might be a new lump, according as ye are unleavened; for also Christ our Passover was sacrificed (for) us."

Hebrews 9:25

Christ offered himself ONCE for all, Heb 10:10. Alderman: This offering that took place and only had to be done once, contradicts the papists who offer his body every time they offer up mass. Their practice of transubstantiation goes contrary to biblical truth as clearly defined in our text. There is no need or reason for any priestly activity to be performed again, for he satisfied the requirements of God with his onetime offering.

Hebrews 9:26

From the foundation of the world, since the sin of Adam and Eve, God promised a Redeemer from the bloodline of Adam, Ge 3:15. It does not say before the foundation, but from the foundation. Ever since sinners needed a Saviour, sacrifice for appeasement started. It was so constantly represented by bloody sacrifices from the earliest ages, all typifying the future Saviour, that it might be said that he was slain from the foundation of the world, Re 13:8: "and all the ones who are dwelling (on) the earth of whom the names have been not written (in) the book of life of the Lamb Who has been slain (from) *the* founding of *the* world will worship it." Fudge says: "for just that long men have been sinners and in need of a sacrifice." Now in the completion of the ages, which is at the end the Great White throne judgment after the Millennium, Re 20:11: "And **I saw** the great white throne and the One Who was sitting (on) it, of Whom the earth and the heaven fled (from) *His* face, and a place was not found for them." For even those during the 1000 years of peace, they have 100 years to believe in the finished sacrifice of Jesus Christ. So it goes from Adam to the final saint to have their name written in the book of life, Re 20:15: "And **if** anyone was not found written (in) the book of life, he was thrown (into) the lake of fire." We know that Cain is not written in this book, 1Jo 3:2: "Beloved now we are **children** of God, and it was not yet manifested what we will be; but we know that if He should be manifested, we will be like Him, for we will see Him as He is."

Hebrews 9:27

Just as Christ offer himself ONCE, man is reserved to die ONCE, Ro 5:12: "**(On account of) this** sin entered (into) the world (by) one man, and death (by) that sin, and thus that **death** passed (to) all men, (for) that all sinned." For the saying of surety is death and taxes, but we will all die, but not all will face the judgment. Only those who are not written in the book of life will be thrown into the lake of fire, Re 20:15. Notice it says after this (death), judgment is waiting as all try to find some appeasement so they can reconcile their souls unto a wrathful God. The writer does not say a time span of when this judgment will occur. But we know that this judgment is for those who accept not the blood sacrifice of God's Son, Joh 3:16: "For **thus** God loved the world so that He gave His only begotten Son, in order that everyone who is believing (on) Him may not perish, but might be having eternal life." Jude 1:15: "to execute judgment (against) all, and to convince all their ungodly (concerning) all the works of their ungodly which they did ungodly, and (concerning) all the hard *things* which ungodly sinners spoke (against) Him."

Hebrews 9:28

Christ was offered ONCE to take upon himself the sins of many. Everyone who is believing that Jesus is the Christ, has been begotten of God, 1Jo 5:1: "**Everyone** who is believing that Jesus is the Christ, has been begotten (of) God; and everyone who is loving Him Who is begotten, is loving also him who has been begotten (of) Him," and the one who is having the Son, is having that life (eternal life), 1Jo 5:12: "**The one** who is having the Son, is having that life; the one who is having not the Son of God, is having not that life." Those who received (to the ones), they are waiting for his return for salvation because they have been redeemed from sin. God will not allow sin into heaven, so every sinner must be redeemed with

the blood of Christ. This redemption is only available to those who wish to receive it, Ro 6:23: "For **the wages** of sin *is* death; but the free gift of God *is* eternal life (in) Christ Jesus our LORD."

Hebrews 10:1

The Mosaic law of sacrifices was a sketch of the coming Messiah. RWP: The contrast here between σκια (shadow, shade caused by interruption of light as by trees, Mr 4:32: "and when it should be sown, it is growing up, and is becoming greater than all the herbs, and is producing great branches, so that the birds of the heaven are being able to be roosting (under) the shadow of it.") and εικων (image or picture) is striking. Christ is the εικων of God. *{2Co 4:4 Col 1:15}* In Col 2:17: "which are a shadow of the things to come, but the body *is* of Christ." Paul draws a distinction between σκια for the Jewish rites and ceremonies and σωμα for the reality in Christ. Another theme verse of this book as these sacrifices year by year without interruption are never able to PERFECT the ones who are drawing near. Only Christ is the perfection of our salvation.

Hebrews 10:2

The conscience of the priests become blind, as they know not that these sacrifices only covered sins, and forgot to look forward to the Messiah to redeem them from their sins, Mal 1:6-8: "A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible. And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts."

Hebrews 10:3

For a reminder, year by year a memorial to cover sins again.

Hebrews 10:4

As it is IMPOSSIBLE to lose your salvation, Heb 6:4-6. It is also IMPOSSIBLE that their earthly sacrifices to take away sins. "Jesus is saying to him, I myself am that way and the truth and the life; no one is coming (to) the Father except (by) me." Joh 14:6.

So our faith is perfected in Christ because Jesus is superior to the old sacrifices as these sacrifices were defiled, and did not put away sins. Next, we will look at these sacrifices as they did not please God.

Hebrews 10:5

IX. Heb 9:11-10:18 Christ is superior to the old sacrifices
C. Sacrifices did not please God, Heb 10:5-18

5 Wherefore *while* **He is coming** (into) the world He is saying, thou willed not sacrifice and offering, but thou prepared for me a body; 6 Thou delighted not in burnt offerings and *sacrifices* (for) sin. 7 Then **I said,** behold, I am come, it has been written (in) *the* roll of *the* book (of) Me to do, O God, Thy will. 8 Above **saying,** "Thou willed not sacrifice and offering and burnt offerings and *sacrifices* (for) sin, nor delighted in," which are being offered (according to) the law 9 then He has said, behold I am come to do, O God, Thy will. **He is taking away** the first, in order that He may establish the second; 10 (by) which will we are sanctified (through) the offering of the body of Jesus Christ once for all. 11 And **every priests** were standing (day by) day ministering, and offering the same often sacrifices, which are never being able to take away sins; 12 but He, *after* He has offered one sacrifice (for) sins, Himself sat down (in) continually (at) *the* right hand of God, 13 henceforth awaiting until His enemies should be placed *as* a

footstool for His foot. 14 For He has perfected the ones who were being sanctified **by one offering** (in) continuation. 15 And also the Holy Spirit **is bearing witness** to us; for (after) that One said before. 16 **This** *is* the covenant which I will covenant (towards) them (after) those days, *the* LORD is saying, giving My laws (into) their hearts, also I will inscribe them (into) their minds; 17 and I will in no wise remember their sins and their lawlessness anymore. 18 But **where remission** of these *is*, *there is* no longer an offering (for) sin.

Hebrews 10:6

The only thing that pleases Gd is obedience. If Adam and Eve would have obeyed, there would have not been the need for salvation. The outward earthly sacrifices are figures of the sinless sacrifice of the Messiah to come. Only a blood sacrifice depicts this redemption. Abel offered a better sacrifice as Cain offered an offering of his tillage. Cain did not obey as he accepted not the fulfillment promised to his father Adam. So he blasphemed the Holy Spirit and lied to himself by blaming Abel for his unacceptable gifts, Heb 11:4. This rejection of truth and repenting not, his deception turned to wrath and he killed his brother. The final spiritual state of this man Cain is now an enemy of God as he is of the wicked one, 1Jo 3:12: "not as Cain *who* was (of) the wicked *one*, and slew his brother; and (on account of) what slew he him? Because his **works** were wicked, and the ones *works* of his brother *were* righteous." Others since then have gone after the way of Cain, Jude 1:11: "Woe **to them**! Because they went **in the way** of Cain, and rushed to the error of Balaam for reward, and perished in the gainsaying of Korah." And if someone does not repent, they will perish also, Lu 13:3: "**No**, I am saying to you; but if ye should not be repenting, ye will all perish in like manner." If they received not the love of the truth, they will perish, 2Th 2:10: "and (in) every deceit of unrighteousness (in) the ones who are perishing, because they received not the love of the truth (for) they shall be saved." Others have followed after Balaam, which is greed, and others follow after Korah, which is rebellion. So we have the three top apostates: Cain in the area of false religion; Balaam in the area of commerce; and Korah in the area of relationships where trust is necessary.

Hebrews 10:7

The Psalm adds thy law is within my heart. For volume, the Alexandrian writers transferred the name to the roll or volume itself. As for book, the Greek word is biblios where we get Bible. It has been written, is in the past tense with abiding results. Ps 40:7 Then said I, Lo, I come: in the volume of the book it is written of me, Ps 40:8 I delight to do thy will, oh my God: yea, thy law is within my heart.

Hebrews 10:8

The writer continues with Ps 40:6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. The whole and entire law, which was but a shadow anyway, that must fall under the sweeping annulment of Christ who repealed the whole ancient constitution in order to found another. As in 1Sa 15:22, God prefers obedience than sacrifice. For delight in the law of God after the inward man, Ro 7:22; rather than outward earthly sacrifices.

Hebrews 10:9

The interpretation of Ps 40:6-8 now applies to do the will of God by abolishing the first and establishing the second.

Hebrews 10:10

Which will refers to the will just in the previous verses. Sanctified is in the past tense with abiding results, we are those who have been sanctified and still are — because of the past offering of the body of Jesus. Notice again ONCE for all, there is no need for another sacrifice. And some of you were these things; but

ye were washed, but ye were sanctified, but ye were justified, (in) the name of the LORD Jesus, and (by) the Spirit of our God, 1Co 6:11

Hebrews 10:11

Here is the imperfect tense of standing meaning that they were performing this act in the past with continuous acts up to that day. The writer also shows the day by day, a repetitive, regular and same sacrifices which could never fully remove sins.

Hebrews 10:12

But shows the contrast of the old sacrifices and our Lord Jesus Christ. Jesus was ONE sacrifice for sins, this same One sat down continually at the right hand of God. Right shows power, and sitting shows a completed task. Continually shows it was sufficient for ever. The author used Ps 110:1 many times. The first time was in Heb 1:3 and again here to tie up his argument.

Hebrews 10:13

The end results is the fulfillment of Ge 3:15, to bruise the head of his enemies. Christ must reign until all his enemies are put under his feet, 1Co 15:25.

Hebrews 10:14

Christ has perfected our salvation, again another main theme verse. This perfection is from the sanctification by ONE eternal sacrifice.

Hebrews 10:15

The Holy Spirit gave Jeremiah these words in Jer 31:27-40.

Hebrews 10:16

Verse 16-17, quoting here Jer 31:33,34: “But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more,” where in Heb 8:8-12 quoted before. Repetition makes learning.

Hebrews 10:18

So the result is forgiveness, and where there is remission, there is NO LONGER required an offering for sin.

Jesus completed our salvation because Christ is superior to the old sacrifices which were defiled, did not take away our sins, and did not please God.

Hebrews 10:19

This last section of Hebrews which up to now it has been doctrinal, but to the end of the book, the author gives practical exhortations.

Our faith is perfected in Jesus because

X. Heb 10:19-13:25 Christ is superior in spiritual living

A. In our confession of sin, Heb 10:19-39

19 Therefore *although* **we are having,** brethren, boldness (for) entrance into the holies (by) the blood of Jesus, 20 which He dedicated a fresh and living way for us (through) the veil, that is His flesh, 21 and a Great Priest (over) the house of God, 22 let us keep approaching (with) a true heart (in) full assurance of faith, *because* we have been sprinkled as to the hearts (from) a wicked conscience, and have been washed *as* to the body with pure water; 23 let us keep holding fast the confession of the unwavering hope, for the One Who is promising is faithful; 24 and let us keep considering one another (for) provoking of love and of good works, 25 not forsaking the assembling together of ourselves, even as *the* custom *is* with some, but encouraging *one another*; and by so much *the* more as ye are seeing the day *which* is drawing near. 26 For *if* we are sinning **willingly** *after* we received the knowledge of the truth, a sacrifice is no longer remaining (for) sins; 27 but a certain fearful expectation of judgment and fervour fire *are at hand, that* the adversaries are being about to be devouring. 28 Anyone *who* **set aside** *the* law of Moses is dying (without) compassions (on) two or three witnesses: 29 are ye thinking of much worse punishment the one who trampled upon the Son of God and esteemed common the blood of the covenant (in) where He was sanctified, and insulted the Spirit of grace will be counted worthy? 30 For **we know** the One Who has said, vengeance *is belonging* to Me, I Myself will pay back, *the* LORD is saying: and again, *the* LORD will judge His people. 31 *It is* **a fearful thing** to fall (into) *the* hands of *the* living God. 32 But **keep reminding yourselves** the former days, (in) which *after* ye have been enlightened ye endured much conflict of sufferings; 33 partly, *while* ye were being made a spectacle both in reproaches and tribulations; and partly, *while* ye have become partners of the ones who thus were passing through *them*; 34 for ye sympathized both with my bonds, and ye received the plunder of your possessions (with) joy, *because* ye were knowing to have in yourselves a better and abiding possession (in) *the* heavens. 35 Therefore do **not** throw away your boldness which is having a great recompense. 36 For ye are having need **of endurance,** in order that ye may receive the promise *after* ye have done the will of God. 37 For yet **a very little while,** the One Who is coming will come, and will not delay. 38 **But** the just **will live** (by) faith; and if he should draw back, my soul is not delighting (in) him. 39 But **we** ourselves are not of *the ones* drawing back (to) destruction, but of faith (to) saving of the soul.

Verse 19-21, therefore, where remission is (verse 18), Jesus initiated a fresh (only used here) and living way (verse 20). The writer addresses his brothers in Christ. By concession these believers are possessing freedom, Heb 4:16 Eph 3:12: "(in) Whom we are having boldness and access (in) confidence (by) the faith of Him," 1Jo 3:21: "Beloved, if our **heart** should not be condemning us we are having boldness (towards) God," for the way into the holies (verse 19) since the Way (verse 20) has been dedicated. A play on the Greek words (way into eisodon, and way odos). For Jesus is that Way, Joh 14:6. The veil is a figure of Christ in the flesh as the Way is the sacrifice of Christ in the holies by his blood. When Jesus died, the veil was torn in two, Lu 23:45: "and the sun was darkened; and the veil of the temple was rent in *the* middle," as now the earthly body of the Son of God is no more, so the figure is no more. This shows the humanity of Christ. Now since the veil is torn, the death of Jesus Christ provides access to God. What a picture of thought, the veil hung, Ex 26:32: "And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver," and there is another hanging, Ga 3:13: "**Christ** ransomed us (from) the curse of the law, *by* having become a curse (for) us; for it has been written, cursed *is* everyone who is hanging (on) a tree." The AV translate High Priest in verse 21, but it should be Great Priest. This is where we get the word magus (*magas*). Jesus is the greatest in rank of all High Priests.

Hebrews 10:22

Verse 22-25, the Way provides us access so the writer gave three challenges his brothers in Christ to first keep drawing near in spirit and truth, Joh 4:23-24: "But an hour **is coming** and now is, when the true worshippers will worship the Father (in) spirit and truth; for also the Father is seeking such ones who are worshipping Him. That God *is* Spirit; and for the ones who worshipping Him, it is necessary to be worshipping (in) spirit and truth" by having complete confidence and total persuasion. Our faith must be

based upon the promises in the Word of God, Ro 10:17: "**So** that faith *is* (by) report, but that report *is* (by) *the* word of God." We do not want to be wavering, but to be purifying our hearts as we draw near to God, Jas 4:8: "**Draw near** to God, and He will draw near to you. **Cleanse** *your* hands, sinners, and purify *your* hearts, ye double-minded." So we need to keep asking, not doubting, Jas 1:6: "But **let him keep asking** (in) faith *and* keep doubting for himself nothing. For **the one** who is doubting for himself is being like a wave of *the* sea *which* is being driven by the wind and is being tossed." Since our hearts are not condemning us, we can have confidence to be receiving what we are asking, 1Jo 3:21-22: "Beloved, if our **heart** should not be condemning us we are having boldness (towards) God. And **whatsoever** we should be asking, we are receiving (from) Him, because we are keeping His commandments, and are practising the things *which are* pleasing (before) Him." Secondly, let us keep securing our profession of expectations which are unreceptive. We are not ashamed of these expectations, Ro 5:5: "and that hope is not making *us* ashamed; because the love of God has been poured out (in) our hearts (by) the Holy Spirit Who has been given to us." For our salvation is based upon promises which we have not seen, Ro 8:25: "But since **what** we are not seeing we are hoping for, we are awaiting (in) endurance." So all the Old Testament gave us instructions to provide us that hope, Ro 15:4: "For **as many things as** were written before, they were written before (for) our instruction, in order that we might have the hope (through) the endurance and (through) the encouragement of the scriptures." But love is greater than hope, 1Co 13:13: "And now faith, hope, love **is abiding**, these three things; but *the* greater *one* of these *is* that love." When we put our trust in the promises of God, our faith is grounded, settled, and not moved away, Col 1:23: "if indeed ye are continuing in the faith *because* ye are founded and *because ye are* firm, and *because* ye are not moving away (from) the hope of the glad tidings, which ye heard, which was proclaimed (in) all the creation which *is* (under) the heaven, of which I myself Paul became a servant." Our hope is for eternal life, Tit 3:7: "in order that we may become heirs, *because* we have been justified by His grace (according to) *the* hope of eternal life." And we will give an answer of the reason of hope in us, 1Pe 3:15: "but sanctify the LORD God (in) your hearts, and *be* ready always (for) a defense to everyone who is asking you an account (concerning) the hope (in) you, (with) meekness and fear." And thirdly, let us keep considering one another. When we keep a lookout for our brothers in Christ, we are inciting love and good works. Fudge says: "They will not do this by calling an end to Christian assemblies (through fear of persecution or simple indifference), but rather by meeting together for exhortation." There could be negligence but the gathering should be a time of exhortation. So remember the theme of this section, it is our confession of our sins. We do not need a priest to confess our sins; we have direct access through the Way, which is Jesus Christ.

Hebrews 10:26

Verse 26-31, as the day is drawing near, verse 25, this day is referring to the judgment day, now the word of emphasis is willingly, verse 26. If someone on their own accord or voluntarily are sinning (present tense, on a continuous basis), after they accepted the experiential knowledge of the truth (Gospel), do not expect another sacrifice as the mass or communion in those heretical churches teach. But, the contrast, instead of eternal life through the Way, expect judgment and fervent fire, that God's adversaries are about to be consumed. In Mosaic law, one who forsook the covenant and worship idols, they are stoned to death, De 17:2-7: "If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant, And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; And it be told thee, and thou hast heard *of it*, and enquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel: Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you." There is a worse punishment for those who trample down upon the Son of God by making his blood unclean (profane in not taking the truth ONCE for all seriously), and insulting the work of the Holy Spirit (this is done by blaspheming his power). When those become illegitimate children of God, it is terrible thing to

fall into the hands of the living God. So we need to examine our hearts to see if our faith is tested, 2Co 13:5: "keep trying yourselves if ye are (in) the faith, keep proving yourselves. Or are ye **not** recognizing yourselves that Jesus Christ is (in) you? Yes! **Unless** ye are rejected." Our confession of sins will not matter if the condemnation of sin is not taken care of, Ro 8:1: "Therefore *there is* now **no** condemnation to the ones *who are* (in) Christ Jesus, *who* are walking not (according to) flesh, but (according to) *the* Spirit."

Hebrews 10:32

Verse 32-39 finally in our confession of sins, Christ is superior in our Christian living by keep reminding ourselves of the former days. When a preacher preached salvation plus demonstration, he said it is not right to consider our salvation date, as the former pastor always preached to write the date in your Bibles. Here the writer tells us to keep reminding ourselves of the day which we were enlightened. Therefore, verse 35, do not throw away our boldness. When we were first saved, there was fire in our bellies, and we spoke freely about our salvation. The promise of his return will promote endurance, and he will not linger in his coming. This perseverance is a great expectation, for the righteous will live by faith. As we are saved by grace, through faith, our Christian life is based upon that faith. As we put confidence in eternal life, we need to put confidence in God in our daily walk. Lean not upon our own understanding, Pr 3:5: "Trust in the LORD with all thine heart; and lean not unto thine own understanding."

Hebrews 11:1

X. Heb 10:19-13:25 Christ is superior in spiritual living
B. In our pleasing God, Heb 11

1 Now faith **is** *the* assurance *of things which* are being hoped for, *the* conviction of things *which* are not being seen. 2 For the elders were borne witness to **(by) this.** 3 We are apprehending **by faith** *that* the worlds have been framed by *the* word of God, (so) that the things which were being seen have not become (from) *things* appearing. 4 Abel offered **by faith** a more excellent sacrifice to God (than) Cain, (by) which he was borne witness to as being righteous, *while* God was bearing witness (to) his gifts; and *although* he has died (through) it yet he is speaking. 5 Enoch was translated **by faith** not to see death, and was not being found, because God translated him; for he has been borne witness to (before) his translation to have well pleased God. 6 But **(apart from) faith** *it is* impossible to well please *Him*; for it is necessary for the one who is approaching to God to believe, that He is, and He is becoming a Rewarder for the ones who are seeking Him out. 7 **By faith** *after* Noah has been divinely instructed (concerning) the things which were not yet seen, *although* he has been moved with fear, he prepared an ark (for) salvation of his house; (by) which he condemned the world, and became heir of the righteousness (according to) faith. 8 *While* Abraham was being called he obeyed to go out **by faith** (into) the place which he was being about to be receiving (for) an inheritance, and went out, not knowing where he is going. 9 He sojourned **by faith** (into) *the* land of the promise, as *in* a strange *country*, having dwelt (in) tents (with) Isaac and Jacob, the joint-heirs of the same promise; 10 for he was waiting for the city *which* is having the foundations, of which God *is* Artificer and the Constructor. 11 Also Sarah herself received **by faith** power (for) *the* conception of seed, and gave birth (beyond) seasonable time, since she esteemed the faithful One Who has promised for Himself. 12 Wherefore also there were born (from) one, and these ones *as one* had been dead, even as the stars of the heaven *are* in the multitude, and as the countless sand which *is* (by) the shore of the sea *is*. 13 All these ones died **(in) faith,** not having received the promises, but having seen them from afar, and having embraced *them*, and having confessed that they are strangers and sojourners (on) the earth. 14 For **the ones** who are saying such things, are making manifest that they are seeking *their* own country. 15 And **if** indeed they were remembering that one *country* (from) whence they came out, they were possibility having an opportunity to have returned; 16 but now they are stretching for themselves out for a better, that is, a heavenly; wherefore God is not being ashamed for Himself of them, to be being called their God; for He prepared a city for them. 17 Abraham *who* was being tried offered up Isaac **by faith,** and that one who accepted the promises was offering up

his only begotten, 18 (as to) whom it was said, "thy seed will be called (in) Isaac;" 19 reckoning that even God *was* able to be raising (from among) *the* dead, whence also he received for himself him (in) a simile. 20 Isaac blessed Jacob and Esau **by faith** (concerning) coming *things*. 21 *While* Jacob was dying he blessed and worshipped each of the sons of Joseph **by faith** (on) the top of his staff. 22 *While* Joseph was dying he made mention **by faith** (concerning) the going forth of the sons Israel, and gave command (concerning) his bones. 23 *After* Moses has been born he was hid **by faith** three months (by) his parents because they saw the beautiful infant; and they feared the injunction of the king. 24 *After* Moses has become great he refused **by faith** to be being called son of Pharaoh's daughter, 25 having chosen rather to be suffering affliction with the people of God, than to be having *the* temporary enjoyment of sin; 26 having esteemed the reproach of the Christ greater riches than the treasures of Egypt; for he was looking away (to) the recompense. 27 He left Egypt **by faith,** *although* he has not feared the indignation of the king; for he persevered as seeing the invisible *one*. 28 He has kept the Passover and the sprinkling of the blood **by faith,** lest the one who was destroying the firstborn ones may touch them. 29 They passed through the Red Sea **by faith** as (through) dry land; of which *after* the Egyptians has taken an attempt they were swallowed up. 30 The walls of Jericho fell **by faith,** *after* they have been encircled (for) seven days. 31 Rahab the harlot perished not **by faith** with the ones who has disobeyed, *after* she has received the spies (with) peace. 32 And **what** am I saying more? For the time **will fail** me relating (of) Gideon also Barak and Samson and Jephthah, also David and Samuel and of the prophets: 33 these ones overcame kingdom (by) faith, wrought righteousness, obtained promises, stopped mouths of lions 34 quenched *the* power of fire, escaped *the* mouths of *the* sword, acquired strength (out of) weakness, became mighty (in) war, made *the* armies of strangers turn to flight; 35 women received their dead (by) resurrection; and others were tortured, *because* they have not accepted redemption, in order that they may obtain a better resurrection; 36 and others received trial of mockings and scourgings, and moreover of bonds and of imprisonment; 37 they were stoned, were sawn asunder, they died (by) slaughter of the sword; they wandered (in) sheep-skins, (in) goats skins, being destitute, being oppressed, being evil treated, 38 of whom the world was not worthy; wandering (in) deserts and caves and the holes of the earth. 39 And **all these ones** who have been born witness to (through) faith, received not the promise, 40 *although* God has foreseen something better (for) us, in order that they may not be made perfect (apart from) us.

1Co 13 is the chapter of love, Heb 11 is the chapter of faith. Throughout this chapter, the word of emphasis for most of the sentences is BY FAITH.

In verses 38-39 of the previous chapter, it closes with the just will live by faith, 2Co 5:7: "for we are walking (by) faith, not (by) sight;" of faith to saving of the soul. Now to start another area of spiritual living, the writer describes what faith is. The verb to be is the word of emphasis. First, faith trusts the promises which we are hoping for. Secondly, faith has an objective persuasion of the promises not occurred.

Hebrews 11:2

The forefathers have experienced this faith (by this, word of emphasis as most of the following sentences), as they have not lived or experienced the promise given since Adam.

Hebrews 11:3

We are understanding BY FAITH the creation of the universe, so that through this proof, we may expect that nothing is impossible with God. God made a reproductive state, as the seed becomes the plant: the grub, the moth. But that which is above sight, viz., faith, leads us to apprehend, that this has not been so in the first instance: that the visible world has not been made out of apparent materials.

Hebrews 11:4

Abel offered BY FAITH a more excellent sacrifice. This faith in a future Messiah, Ge 3:15, that God requires a blood sacrifice not from the ground. His faith in this promise made him righteous, Mt 23:35: "so that it may come (upon) you all *the* righteous blood *which* was being poured out (upon) the earth (from) the blood of Abel the righteous, (to) the blood of Zacharius son of Bariachias, whom ye murdered (between) the temple and the alter." So choose the narrow gate which leads to eternal life, while the wide gate which many will take, will lead to destruction, Mt 7:13. So in the testimony of Scripture, the first two who accept the promise of a future Messiah are Adam (as he called his woman, Eve, mother of living and she was not even pregnant yet), and now his son, Abel (the first to die and be forever with the Lord). Cain is the first recorded person who never accepted the promise given to his father, Adam, 1Jo 3:12: "not as Cain *who* was (of) the wicked *one,* and slew his brother; and (on account of) what slew he him? Because his **works** were wicked, and the ones *works* of his brother *were* righteous." The reason why Adam is not mentioned in this list, his rebellion against his Maker was too great and too glaring to be put in a place of honour. So the list following are not the only ones who are saved.

Hebrews 11:5

As Abel is the first to die, Enoch is the first who never died. All men are appointed once to die, then the judgment, Heb 6:2. But we have on record two individuals who never faced death. They are Enoch, and Elijah. Because of this, I believe that these two individuals will face death as the two witnesses in Re 11:3,7,8: "And **I will give** *power* to my two witnesses, and they will prophesy a thousand two hundred sixty days, *who* have been clothed in sackcloth. And **when** they should complete their testimony, the beast who is coming up (out of) the Abyss will make war (with) them, and he will overcome them, and he will kill them: and their bodies *will be* (on) the street of the great city, which is being called spiritually Sodom and Egypt, where also our LORD was crucified."

Hebrews 11:6

This is the theme verse the reason for the list of believing heroes. As Enoch testimony pleased God, it is impossible to please God APART FROM FAITH. Our belief that God does not lie (the nature and essence), and God keeps his promise will reward us with eternal life. We may voice that Jesus is the Son of God, so does the devil, but we must personally receive his redemption, Ro 10:9: "that if thou should confess (with) thy mouth *the* LORD Jesus, and should believe (in) thy heart that God raised Him (from among) *the* dead, thou will be saved." To be righteous, we must believe with the heart, as Abel did, Ro 10:10: "for it is being believed with *the* heart (to) righteousness. And it is being confessed **with** *the* **mouth** (to) salvation." Notice sinners are seeking or scrutinizing out God. But salvation starts with God as the Holy Spirit will bear witness of Jesus Christ, Joh 15:26: "But **when** the Paraclete should come, Whom I Myself will send to you (from) the Father, the Spirit of truth, Who is going forth (from) the Father, that One will bear witness (concerning) Me." The Holy Spirit draws men first to God, Joh 6:44: "**No one** is being able to come (to) Me unless the Father Who sent Me should draw him, and I Myself will raise him up at the last day." So the Holy Spirit starts the process by convicting the world of sin, then when man investigates for reconciliation, man must accept God's simple plan of salvation.

Hebrews 11:7

Verse 7-12, BY FAITH, Noah prepared an ark; Abraham obeyed, went out, and sojourned; Sarah received power to conceive in her old age and gave birth.

Hebrews 11:13

Verse 13, all these ones (except Enoch) died IN FAITH, and did not receive the promises (plural because this promise of a coming Messiah was repeated over and over again), Ge 49:18: "I have waited for thy salvation, O LORD."

Hebrews 11:14

Verse 14-16, ever since Adam was removed from the Garden of Eden, they were all sojourners upon the earth. As they are looking for the Heavenly city, Heb 13:14 2Co 5:6: "Therefore *because* **we are being confident**, and know that *while* we are being at home (in) the body we are being from home, (away from) the LORD."

Hebrews 11:17

Verse 17-19, BY FAITH, Abraham offered Isaac (as we are saved by faith, we will live by faith, Heb 10:38), as Adam received the promise of the Messiah through his seed, Ge 3:15, Abraham received the same promise, Ge 17:19: "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him." So Abraham perceived that this could be the Messiah, as this is a simile (parable) of Christ.

Hebrews 11:20

Verse 20-31 BY FAITH, Isaac blessed Jacob; Jacob blessed the sons of Joseph; Joseph made mention and gave command concerning his bones; Moses refused royalty, left Egypt, kept the Passover, and the sprinkling of the blood; Moses' followers passed through the Red Sea; the wall of Jericho fell; Rahab perished not.

Hebrews 11:32

Verse 32, it is too difficult to mention more because of the time span to mention more in detail. But the writer did mention a list in one breath: Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets.

Hebrews 11:33

Verse 33-38, these ones are given a brief summary of what each did. The writer let the readers study what each did. But each one of these pleased God by their faith.

Hebrews 11:39

Verse 39-40, the writer closes to say that these ones who gave testimony through FAITH received not the promise. Notice the writer goes back to the singular of promise. As they still waiting for the fulfillment of the promise, it did not waiver their faith that God will carry out his promise. God has provided us something better. The history of mankind has not been cut short, as it would have been if the ancients had received the promise in this sense, but has been continued for us to partake of our present privileges under the New Testament. The writer has already brought attention of better things: Deity of Christ, Heb 1:3; fate, ultimate end, Heb 6:9; order, Heb 7:7; hope, Heb 7:19; testament, Heb 7:22; covenant and promises, Heb 8:6; sacrifices, Heb 9:23; property, Heb 10:34; country, Heb 11:16; resurrection, Heb 11:35, and repeat of covenant in Heb 12:24.

Our faith has been perfected in Christ, and those great heroes of that faith looked forward to better things, we look back at what Jesus has accomplished by the death and resurrection of his body. The death fulfill the bruising of the heal from the seed of the Adam and Eve, and the resurrection bruised the head of Satan, Ge 3:15. Because of the figure of effect, when you bruise the heal of someone, it only disable this one, but when you bruise the head, it is a crushing blow to eliminate this one.

Hebrews 12:1

X. Heb 10:19-13:25 Christ is superior in spiritual living
    C. In our trials, Heb 12

1 Therefore *because* **we** ourselves also are having a so great a cloud of witnesses *which* is encompassing us, having laid aside every weight and the easy-surrounding sin, let us keep running the race which lying before us (with) endurance, 2 looking away (to) Jesus the Leader and Completer of faith, Who (in view of) the joy *which* was lying before Him endured *the* cross, having despised *the* shame, and has sat down (at) *the* right hand of the throne of God. 3 For **consider well** the One Who had endured so great gainsaying (from) sinners (against) Himself, in order that ye may not be wearied, fainting in your souls. 4 Ye resisted **not yet** (unto) blood wrestling (against) sin, 5 and ye have forgotten completely the exhortation, which He is addressing for Himself to you as to sons: my son, stop despising the discipline of *the LORD*, and stop fainting *because* ye are being reproved (by) Him; 6 for whom *the* LORD is loving He is disciplining; and He is scourging every son whom He is receiving. 7 Ye are enduring **(unto) discipline,** God is dealing with you as sons; for who is *the* son whom *the* Father is disciplining not? Yes! 8 But **if** ye are (without) discipline, of which all have become partakers, then ye are illegitimate and not sons. 9 Moreover we were having **the** fathers of the flesh ones who discipline *us*, and we were respecting *them*; will we not much rather be in subjection to the Spiritual Father, and we will live? Yes! 10 For **these ones** were disciplining indeed (for) a few days (according to) which is seeming good to them; but the one *is* (for) that which is profiting, (for) to partake of His holiness. 11 But **any discipline** (for) the present is not seeming to be *matter* of joy, but of grief; but afterwards it is rendering peaceable fruit of righteousness to the ones who have been exercised (by) it. 12 Wherefore lift up the **drooping** hands and the enfeebled knees 13 and make straight paths for your feet, lest that which is lame may be turned aside, but rather it may be healed. 14 Pursue **peace** (with) all, and sanctification, (apart from) which no one will see the LORD; 15 looking diligently lest any *who* are lacking (from) the grace of God; lest any root of bitterness *which* is springing up should be troubling *you*, and many should be defiled (by) this; 16 lest *there should be* any fornicator or profane person, as Esau *was*, who sold (for) one meal his birthright. 17 For **ye know** that also afterwards *because* he was wishing to inherit the blessing he was rejected; for he found not place of repentance, although he has earnestly sought it (with) tears. 18 For ye have **not** come to the mount *which* was being touched and had been kindled with fire, and to obscurity, and to darkness, and to tempest, 19 and to sound of trumpet, and to voice of words, which the ones who have heard refused *that the* word has been addressed to them, 20 for they were not enduring that which is being commanded, and if a beast should touch the mountain it will be stoned, 21 and, the spectacle was so fearful, *that* Moses said, I am greatly afraid and trembling: 22 but ye have come to mount Sion, and *the* city of *the* living God, heavenly Jerusalem, and myriads of messengers 23 *the* universal gathering, and assembly of *the* firstborn *ones who* had been registered (in) *the* heavens, and God Judge of all, and *the* spirit of the just *ones who* had been perfected, 24 and Jesus Mediator of a fresh covenant, and *the* blood of sprinkling *which* was speaking better things (than) Abel. 25 **Keep seeing** refuse not the one who was speaking. For **if** these escaped not, *who* have refused the One Who was divinely instructing *them* (on) *the* earth, much more we ourselves who are turning away the One (from) *the* heavens *will not escape*, 26 Whose voice shook the earth then, but now He has promised, saying, yet once I myself am shaking not only the earth, but also the heaven. 27 But **the thing** yet once, is signifying the removing of the things which are being shaken, as having been made, in order that the things which were not being shaken may remain. 28 Wherefore because we are receiving an **unshakable kingdom,** let us keep having grace, (by) which let us keep serving God well pleasingly (with) reverence and fear. 29 For also our **God** *is* a consuming fire.

Verse 1-3, the word of emphasis is we. So consequently, we ourselves are overcasted with so many heroes of the faith, let us keep running the race. We are struggling to exert ourselves with perseverance in the manner of fixing your eyes upon the Captain and Perfecter of our faith because Jesus endured the cross by disdain of the shame as being a criminal, then sat down at right hand of God. As we run this marathon, there are great runners (heroes of the faith) who ran before us and there are great runners who are running with us, but we need to keep our focus on the finish line where Jesus is waiting for us, 1Co 9:24: "Know ye **not** that the ones all who are running (in) a stadium are running, but one is receiving the prize? Yes! Thus **keep running**, in order that ye may obtain." Php 3:14: "I am pursuing (towards) *the* goal (for) the prize of the high calling of God (in) Christ Jesus." Jesus is the Author and Finisher of our

faith because he not only spoke about faith, he lived it. So we need to keep the course of our race in his footsteps, 1Pe 2:21: "For ye are called **(unto) this**, because also Christ suffered (for) us, leaving for us an example in order that ye might be following after His steps." During this race, ponder Jesus who stayed in the race even though he faced slander against him from the wicked in order that we are not growing weary that in the end become exhausted in this race, Eph 3:13: "Wherefore **I am beseeching** *you* not to be fainting (at) my tribulations (for) you, which is your glory." As we face scrutiny of the world, our trials will be easier to overcome when we had someone who already faced such tribulations. For our trial of the faith is more precious than gold, 1Pe 1:7: "in order that the proving of your faith much more precious than gold *which* is perishing, though *which* is being proved (by) fire, may be found (unto) praise and honor and (unto) glory (in) *the* revelation of Jesus Christ."

Hebrews 12:4

Verse 4-11, now the writer leaves the figure of a racer to a boxer. As these boxers would fight with no gloves until their hands bleed. As a shadow boxer, we are struggling against sin, Ro 6:12: "Therefore **stop** letting sin reign (in) your mortal body, *that ye* are obeying it (in) its desires." It is a combat of the flesh and allowing the Spirit to control us. Star Wars have tapped into this as allowing "the Force" be with you. As Christian, we should have the Spirit be with us. As we stood against evil, we have forgotten that the battle is not in the flesh. It is a Spiritual warfare, and when we do it on our own, we fail because we are not living by faith. We need to trust in God instead of our own strength. By this, when we live by the flesh, God needs to discipline his children to bring them back into fellowship with him. So many of our trials are not the fault of the devil or others, we need to look into the mirror of the Word of God, Heb 4:12. The Lord loves us, so we need to endure this discipline. If we are sinning and are not being disciplined, then we are not sons, but bastards. As illegitimate children, they are not partakers of the promise of eternal life. We may find that this discipline is not pleasant, but will give peace of righteousness. This sanctification will make us closer to God.

Hebrews 12:12

Verse 12-13, on account of the discipline by the Spirit, erect ourselves from drooping hands and weakened knees (as a boxer, there needs to get back into the fight); make straight paths for your feet (as a runner, staying within the course makes better progress) unless we become a crimple by dislocating a limb, but let this discipline make us whole.

Hebrews 12:14

Verse 14-17, this is a quote from Ps 34:14: "Depart from evil, and do good; seek peace, and pursue it." Peter also quoted this, 1Pe 3:11: "**Let him turn aside** (from) evil, and let him seek peace, and let him pursue it." The writer wanted them also to run after sanctification. Paul promoted holiness among his brethren, 2Co 6:17: "Wherefore **come out** (from) the midst of them and be separated, *the* LORD is saying, and stop touching *the* unclean *thing*; and I Myself will receive you," 7:1: "Therefore *because* we were having **these** promises, beloved, let us cleanse ourselves (from) every defilement of flesh and spirit, perfecting holiness (in) fear of God." 1Th 3:13: "(for) to establish your hearts blameless (in) holiness (before) God and our Father, (at) the coming of our LORD Jesus Christ (with) all His saints." 4:17: "then we ourselves the living ones who are remaining, will be caught away together (with) them (in) *the* clouds (for) *the* meeting of the LORD (in) *the* air, and thus we will be always (with) *the* LORD." And Peter who faced discipline from the Spirit, promoted holiness among his brethren, 1Pe 1:15,16: "but (according to) the Holy One Who has called you, be ye yourselves also holy (in) all *your* conduct; because it has been written, be ye holy, because I Myself am holy." 2Pe 3:11: "Then *because* **all these things** are being dissolved, what kind of *persons* are owing for you to be (in) holy conduct and piety." As the Bishops have to oversee their flock, we as Christians need to oversee the flesh which promotes hatred towards our life, others or even God, as many are stained with this. We need not only guard against hateful thoughts, but also unclean thoughts, such as pornography, or thoughts of pleasure. This pleasure is the hope of greener pastures. The love of money is the root of evil, 1Ti 6:10: "For the love of money is a **root** of all evils;

which *while* some were stretching after were seduced (from) the faith, and many pierced themselves with sorrows." Esau sold his birthright for a morsel of meat, Ge 25:29-34. Jesus told us not to worry about the cares of the world, Mr 4:19: "and the cares of this life and the deceit of riches and the desires (of) other things *which* are entering in are choking the word, and it is becoming unfruitful." As we know about Cain's and Judas' finale estate, here the writer tells us that Esau sought salvation but Esau sought repentance but did not find it. The promise of the Messiah was to follow the first-born of Isaac, but Esau did not believe in this promise and should have believe in the day of the Spirit calling, 2Co 6:2: "for it is saying, I listened to thee in an accepted time and I helped thee (in) a day of salvation: behold, now *is the* well-accepted time, behold now *is the* day of salvation." We cannot dictate to God when we want to be saved. Our heart is deceitful and another day will not occur, Jer 17:9: "The heart *is* deceitful above all *things*, and desperately wicked: who can know it?"

Hebrews 12:18

Verse 18-24, now the writer changes the imagery to Mount Sinai, where the people of Israel were saved from Egypt, in figure of their salvation, where we have NOT come as this mountain was in a foreign land. In figure, Moses was at top of the mountain burning with fire, as Christ is in heaven, and the bottom of the mount, darkness and blackness, as the world gives us confusion and unholiness. And out of the clouds came loud noises and storms, as we are hearing a lot of terror and wars. And when the sounds came from the top of the mountain, those below avoided to hear it, as God's Word is so available today but those among us are refusing to listen. They could not even conduct themselves that they were making an idol for themselves, dead gods instead of a living God, as religion today are making works unto salvation. This event was so fearful to Moses that he said: "I am greatly afraid and trembling." The contrast with us, our Mount Zion where the temple was built, and this city of the living God which is heavenly Jerusalem, and innumerable hosts of messengers which is an universal gathering, and assembly of the firstborns in the heavens, and God who is judge of all, and Holy Spirit, and Jesus who is Mediator of a fresh covenant and the blood of sprinkling which is better than Abel's sacrifice. Notice the places in heaven: Mount Sion and Jerusalem; and the witnesses: angels and saints; and the Trinity: God, Holy Spirit and Jesus.

Hebrews 12:25

Verse 25-29, the writer is now commanding them to keep discerning what he just taught them. The lesson that they need to learn is to not reject this teaching. These ones in the desert vanished from history, how much more will the ones who heard the message from our Lord? So if God punishes the disobedient of the old dispensation, the ones who will not listen to the Gospel will for certain face judgment. The earthquake happened in the desert, but a greater event will happen when whom of the heaven and the earth fled at the Great White Throne Judgment, Re 20:11. Because of this, let us fear the Lord with thanksgiving and servitude. Such reverence and respectful fear comes from the knowledge that our God is a consuming fire. This is a quotation from De 4:24: "For the LORD thy God *is* a consuming fire, *even* a jealous God." It is easy because of God's grace and longsuffering to think of God relenting on disobedience. Alderman says: "The object of the apostle here seems to be, to show that there was the same reason for fearing the displeasure of God under the new dispensation which there was under the old." But a certain fearful expectation of judgment and fervour fire are at hand, that the adversaries are being about to be devouring, Heb 10:27. As Moses was fearful for what the people were doing at the bottom of the Mount, Heb 12:21. Let us take heed: "It is a fearful thing to fall (into) the hands of the living God." Heb 10:31

Hebrews 13:1

X. Heb 10:19-13:25 Christ is superior in spiritual living
    D. In our affections for others, Heb 13

1 Let **the brotherly love** keep abiding. 2 Stop being forgetful **of the hospitality;** for (by) this *while* some were entertaining messengers they were ignorant of it. 3 **Keep being mindful** of prisoners, as having been bound with *them*, the ones who are being evil-treated, as being yourselves (in) *the* body. 4

Marriage *is* **honorable** (in) every *way*, and the bed *is* undefiled; but God will judge fornicators and adulterers. 5 **Without love of money** *is* the manner of life; keep being content with the things which are being present; for He Himself has said, I shall in no wise leave thee, nor I shall in no wise be forsaking thee. 6 So that we *who* **are being courageous** are saying, *the* LORD is to me a helper, and I will not be afraid: what will man do to me? 7 **Keep remembering** the ones who are leading you, who spoke to you the word of God; of whom *while* ye are considering the issue of *their* conduct, keep imitating *their* faith. 8 **Jesus** Christ *is* the same yesterday and today, and (to) the ages. 9 Stop being carried about **with various and strange teachings;** for *it is* good *that* heart is being confirmed with grace, not with meats, (in) which the ones who have walked *therein* were not profited. 10 **We are having** an alter (of) which the ones who are serving in the tabernacle are not having authority to eat. 11 For the blood **of those** animals is being brought *as sacrifices* (for) sin (into) the holies (by) the high priest, of these the bodies are being burned (outside) the camp. 12 Wherefore also **Jesus,** in order that He may sanctify (by) His own blood the people, suffered (outside) the gate. 13 Therefore **let us keep going forth** (to) Him (outside) the camp, bearing His reproach; 14 for we are not having here an abiding city, but we are seeking for that One Who is coming. 15 Therefore **(by) Him,** let us keep offering *the* sacrifice of praise (through) all to God, that is, confessing fruit of the lips to His name. 16 But stop being forgetful **of the good deeds** and of fellowship; for God is being well pleased with such sacrifices. 17 **Keep obeying for yourselves** the ones who are leading you, and keep submitting: for they themselves are watching (for) your souls, as rendering account; in order that they might be doing this (with) joy, and not groaning; for this is unprofitable for you. 18 **Keep praying** (for) us: for we have persuaded, that we are having a good conscience, *although* ye are wishing to be conducting ourselves (in) all things; 19 but I am exhorting you to do this, in order that I may be restored more quickly to you. 20 And may **God** of peace, Who has brought again (from among) the dead the Shepherd of the sheep The Great One (in) the blood of the eternal covenant, our LORD Jesus, 21 perfect you (in) every good work, (for) to do His will, doing (in) you that which is well-pleasing (before) Him, (through) Jesus Christ; to Whom *be* the glory (to) the ages of the ages. Amen. 22 But **I am exhorting** you, brethren, keep bearing the word of exhortation, for also I wrote to you (in) few words. 23 **Ye are knowing** the brother Timotheus *who* has been released, (with) whom if he should be coming sooner, I will see you. 24 **Salute** all the ones who are leading you, and all the saints. The ones who are (from) Italy **are saluting** you.

Verse 1-3, the writer starts with our affections for others with simple of constant brotherly love. As this is in present tense, it implies that it now existed among them. This one Greek word where we get the word Philadelphia. As we share a common father we should demonstrate what is in our heart and mind, Heb 6:10. While they are having a strong of affection for their brothers in Christ, they are in their bubble and forgetting those from without. Present tense again but in the negative saying they are being in oblivion of the needs of strangers. The Greek words are similar as this one is philaxenia which means love for entertaining where we use hospitality. The hospitality business is our travel industry. This is where we welcome strangers in our homes. The writer says that these strangers may be angels, and we entertained them without knowing. So the readers were loving their brothers, but were neglecting to entertain strangers, the writer exhorted them to keep recalling prisoners. As Paul (this writer which is properly Paul), is a prisoner, the writer in a indirect way was thanking them for their continuous kind thoughts and prayers for him. The prison ministry is a rewarding ministry as those who are bound are still souls in need. We need to sympathize with their bonds as our own bonds, as the Christian are commanded to identify with the imprisoned and ill-treated, as their misfortune may as easily come likewise to himself.

Hebrews 13:4

In other relationships such a marriage, it should be esteemed as a great price. The word honorable is the word of emphasis here. We can see why Christians hold such a union where we have witnesses and oaths to hold so precious. When LGBT try to dilute marriage in the public realm, Bible believers are disturbed like witnessing a murder, nakedness or other perversions. God will judge two types of sexual immorality. If the writer meant that fornication and adultery were one type, he would have put an article with the first

noun. Otherwise these are two distinct types. The first is *pornos* where we get the English word porn. This word means whores or someone who is having sexual relationships outside the bond of marriage. The other word is *moicos*. This word means someone who is having sexual relationships to someone who is married or that person is married. We call this cheating on their spouse.

Hebrews 13:5

The next exhortation is to keep being content as our way of life should not be guided by money. This love of money (word of emphasis here) is the root of every kind of evil, 1Ti 6:10: "For the love of money is a **root** of all evils; which *while* some were stretching after were seduced (from) the faith, and many pierced themselves with sorrows." When we are not content, we are saying that God is not properly looking after us. We cannot serve God and money, Mt 6:24: "**No one** is being able to be serving two Lords; for either he will hate the one, and will love the other; or he will hold to *the* one, and will despise the other. Ye are being **not** able to be serving God and mammon." Mammon is a Syrian deity of riches. During Elijah time, this prophet called upon them to choose between God and Baal, for they cannot serve both, 1Ki 18:21: "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word." The riches and pleasures of life choked the hearers of God's Word which will not bring them to perfection, Lu 8:14: "And **that which** fell (into) the thorns, these ones are the ones who heard, and are moving along *and* are being choked (under) cares and riches and pleasures of life, and are not bringing to perfection." So this last chapter sounds so much like Paul that the apostle exhorted in many occasions to be content, Php 4:11: "**Not** that I am speaking (as to) destitution; for I myself learned (in) what circumstances I am, to be content." 1Ti 6:6-8: "But the piety (with) contentment **is** great gain. For we brought **nothing** (into) the world, *it is* manifest that we are neither being able to carry out anything; but having substance and coverings, we will be satisfied with these."

Hebrews 13:6

The result of being content will strengthen in our courage. This is a quote from Ps 118:6: "The LORD *is* on my side; I will not fear: what can man do unto me?" We need to trust in the Lord as we need to wait upon the Lord, Ps 33:20: "Our soul waiteth for the LORD: he *is* our help and our shield." The Lord will deliver us from the wicked, Ps 37:40: "And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him." The Lord is our refuge and strength, Ps 46:1: "God *is* our refuge and strength, a very present help in trouble.". If God can create the universe, why cannot he help us in our daily lives? Ps 121:2: "My help *cometh* from the LORD, which made heaven and earth." So Jesus sent us another Comforter which makes intercession for us, Ro 8:26: "And in like manner also **the Spirit** is jointly helping our weaknesses; for that which we should pray for (according as) it is necessary, we know not, but Spirit Himself is making intercession (for) us with groanings inexpressible."

Hebrews 13:7

Now the writer moves on to another exhortation of keep remembering our spiritual leaders. They gave us the Word of God and we should keep imitating their conduct. Notice them (the ones) are plural, so this cannot be the present Bishop or pastor which leads a local church. They are leaders who share their life with us. They could be missionaries, evangelists, pastors, teachers, or soul-winners. Many have come into our lives to mold us in Christ image. So for those who walk by faith, let us keep copying their lives.

Hebrews 13:8

Now spiritual leaders may fall or have shortcomings, our main focus should be upon our Great Leader, Heb 2:10 This Leader is Jesus Christ who is unchangeable, Heb 1:12. This is a quote from Ps 102:27: "But thou *art* the same, and thy years shall have no end." Malachi also spoke of this, Mal 3:6: "For I *am*

the LORD, I change not; therefore ye sons of Jacob are not consumed." John inspired to Christ eternity, Joh 8:58: "Jesus **said** to them, verily verily I am saying to you, (before) Abraham was I Myself am."

Hebrews 13:9

The writer changes again to another point of exhortation. He is worried about their sanctification as they are being led away with various and strange teachings. These teachings are many foreign doctrines which they have not heard from Scripture. These Judaizers wanted to keep the ceremonial laws, Heb 9:10. Some think it was referring to pagan rituals, 1Co 8, but the writer is challenging the Jews. The Roman Catholics have obsessed with eating fish on Fridays. Look at today's regime of diets for poly-unsaturated or protein diets, to say nothing of the aversion of millions of Asiatics for swine's flesh — all these things show how deeply ingrained in human nature is preoccupation with meats.

Hebrews 13:10

Is this an earthly altar or is it speaking of the heavenly altar? I believe it is the heavenly altar as the priests had right to the meat sacrifices, Le 6:25,26: "Speak unto Aaron and to his sons, saying, This *is* the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it *is* most holy. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation." Nu 18:9,10: "This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons. In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee." This verse says that we have no right to eat as there is a higher and more valuable sacrifice.

Hebrews 13:12

On account of this sacrifice in the holy place, Jesus suffered outside the gate, Le 16:27: "And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung." This was accomplished on Calvary which was outside the temple walls.

Hebrews 13:13

Accordingly, let us keep going to Calvary where he was crucified as we are sympathizing with him, 1Pe 4:13: "but (according as) ye are sharing in the sufferings of Christ, keep rejoicing, in order that also ye may rejoice *by* exulting (in) the revelation of His glory."

Hebrews 13:14

For we are not having here a continual city, but we are seeking diligently for the one which is coming. We are craving for our eternal city, Jerusalem, in the heavens, Heb 12:22: "but ye have come to mount Sion, and *the* city of *the* living God, heavenly Jerusalem, and myriads of messengers."

Hebrews 13:15

On account of this, eternal city is our inheritance of the saints, Col 1:12: "*by* giving thanks to the Father, Who made competent us (for) the share of the inheritance of the saints (in) the light." Our peace offering is required when we become discontent, Le 7:11,12: "And this *is* the law of the sacrifice of peace offerings, which he shall offer unto the LORD. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried." Ps 50:14: "Offer unto God thanksgiving; and pay thy vows unto the most High." 107:22: "And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing." 116:17: "I will offer to thee the sacrifice of thanksgiving, and will call upon the

name of the LORD." 1Pe 2:5: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Hebrews 13:16

The contrast of a thanksgiving offering is stop being forgetful of the good works and fellowship with God. Are we neglecting to abide in Christ? Joh 15:4: "**Abide** (in) Me, and I Myself (in) you. **As** the branch is not being able to be bearing (of) itself unless it should abide (in) the vine, so neither ye yourselves *are being able* unless ye should abide (in) Me." The good deeds and communication are the same thing as the first word has an article and the second does not with "and." This Grandville and Sharp rule demonstrate that we cannot do good works unless there is fellowship with God. We cannot have one without the other. God is pleased with such sacrifice, Php 4:18: "but I am having receipt all things and am abounding; I am being full, *after* I received (from) Epaphroditus the things (from) you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God."

Hebrews 13:17

As the writer mentioned before to keep remembering the ones who are leading you, Heb 13:7. So now latter in the chapter, the writer now says to keep obeying these ones and keep submitting. So not only we need to put to recall our spiritual leaders, not only pastors, and also to trust and to admonish their leadership. For they are the under-shepherd of the flock that they need to be watchful for your souls, 1Ti 5:17: "Let **those** elders *who* have taken the lead well keep being counted worthy of double honor, specially the ones who are labouring (in) word and teaching." 1Pe 5:2: "shepherd the flock of God *which is* (among) you, *by* exercising oversight not *being* constraint, but willingly, not for basegain, but readily." We have a Chief Shepherd which is Jesus Christ, 1Pe 5:4: "And *after* the Chief Shepherd **has been manifested**, ye will receive the unfading crown of glory." The elders will have to give account, but we as Christians will give account also, 1Pe 4:10: "according as each received a gift, keep serving it (to) each other, as good stewards of *the* various grace of God *are*." The purpose of obeying and submitting is that it will make their task more enjoyable and less burdensome. By going against your leaders, it will hurt your relationship with God and your fellow brethren.

Hebrews 13:18

Now the exhortation is towards the writer and those with him. The writer is exhorting them to keep praying for us. What requests should we pray for? The writer mentions: to have a good conscience, Ac 24:16: "and (in) this I himself am exercising, to be having a conscience without offence (towards) God and men continually;" to live without giving offence or scandal; Php 4:8: "For **the rest**, brethren, whatsoever *things* are true, whatsoever venerable, whatsoever just, whatsoever pure, whatsoever lovely, whatsoever of good report, if any virtue and if any praise, keep considering these things." Does not this sound like Apostle Paul? Another possibility what this was written by Paul.

Hebrews 13:19

Verse 19, another verse which sounds like Apostle Paul, Ro 1:10,11: "beseeching always (at) my prayers, if by any means now at length I will be prospered (by) the will of God to come (to) you; for I am longing to see you, in order that I may impart some spiritual to you, (for) *that* ye be established," 15:32: "in order that I may come (to) you (in) joy (by) *the* will of God, and I may be refreshed with you."

Hebrews 13:20

Verse 20-21, as we spoke about the Chief Shepherd, 1Pe 5:4: "And *after* the Chief Shepherd **has been manifested**, ye will receive the unfading crown of glory" in verse 17, the Great Shepherd of the sheep, our Lord Jesus was brought into a higher place from among the dead. God of peace is perfecting us in every good work. Another theme verse of this book is referring to perfecting our faith. The world is

seeking for world peace, and Jesus did not come to bring this, Mt 10:34: "Do **not** think that I came to place peace (on) the earth: I came not to place peace, but a sword." But those who are justified by faith, are having peace toward God through our Lord Jesus Christ, Ro 5:1: "Therefore *because* **we were justified** (by) faith, we are having peace (toward) God (through) our LORD Jesus Christ." When we have the mind in the Spirit, we will have life and peace, Ro 8:6: "For **the mind** of the flesh *is* death; but the mind of the Spirit, *is* life and peace." The fruit (singular) of the Spirit is love, which produces peace, Ga 5:22: "But **the fruit** of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith." Because Jesus broke down the middle wall (tore the veil in two), he is our peace, Eph 2:14: "For **He** Himself is our peace, Who made both one, and broke down the middle wall of the fence;" 2Co 13:11: "Finally, brethren, **keep rejoicing**, keep being perfected, keep being encouraged, keep minding the same thing, keep being at peace; and the God of love and peace will be (with) you." The object of this book is to show that our faith is perfected in Christ.

Hebrews 13:22

Verse 22, the writer is exhorting us to keep holding firm the word of exhortation. This double exhortation is to show the importance of his teaching.

Hebrews 13:23

Verse 23, the writer proclaims that the readers have personally experienced in acquaintance with Timothy. To set at liberty may mean released from prison or a completion of a mission. The writer is aspiring to visit very shortly with Timothy.

Hebrews 13:24

The writer exhorted them earlier to remember and obey and submit their leaders, not only Pastors, now he is asking them to share his greeting along with all the saints. The ones who are with the writer are from Italy. Paul was sent to Rome, so again this sounds like the writer is Apostle Paul.

Hebrews 13:25

This closing remark is typical of Paul, Ro 16:24: "*May* **the grace** of our LORD Jesus Christ *be* (with) you all. Amen." Eph 6:24: "*May* **grace** *be* (with) all the ones who are loving our LORD Jesus Christ (in) incorruption. Amen." but John used the same, Re 22:21: "**The grace** of our LORD Jesus Christ *be* (with) you all. Amen," maybe from reading Paul's epistles. As the first twelve chapter sounded different from Paul, but this last chapter reflects Paul, this could be a collaboration of writers whom Paul knew and none of them wanted to put their authorship on it.